

W. J. PARRETT, LTD., PRINTERS, MARGATE.
1928.

➤: Ars :➤ Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
 QUATUOR CORONATI LODGE NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY W. J. SONGHURST, P.G.D.

VOLUME XL. PART 1.

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THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising therefrom to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge from becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The Library has now been arranged at No. 27, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meeting are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather associates of the Lodge.

2.—The printed *Transactions* of the Lodge are posted to them as issued.

3.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

4.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions*.

5.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no literary, artistic, or scientific qualification. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the *Transactions* previously issued in the same year.

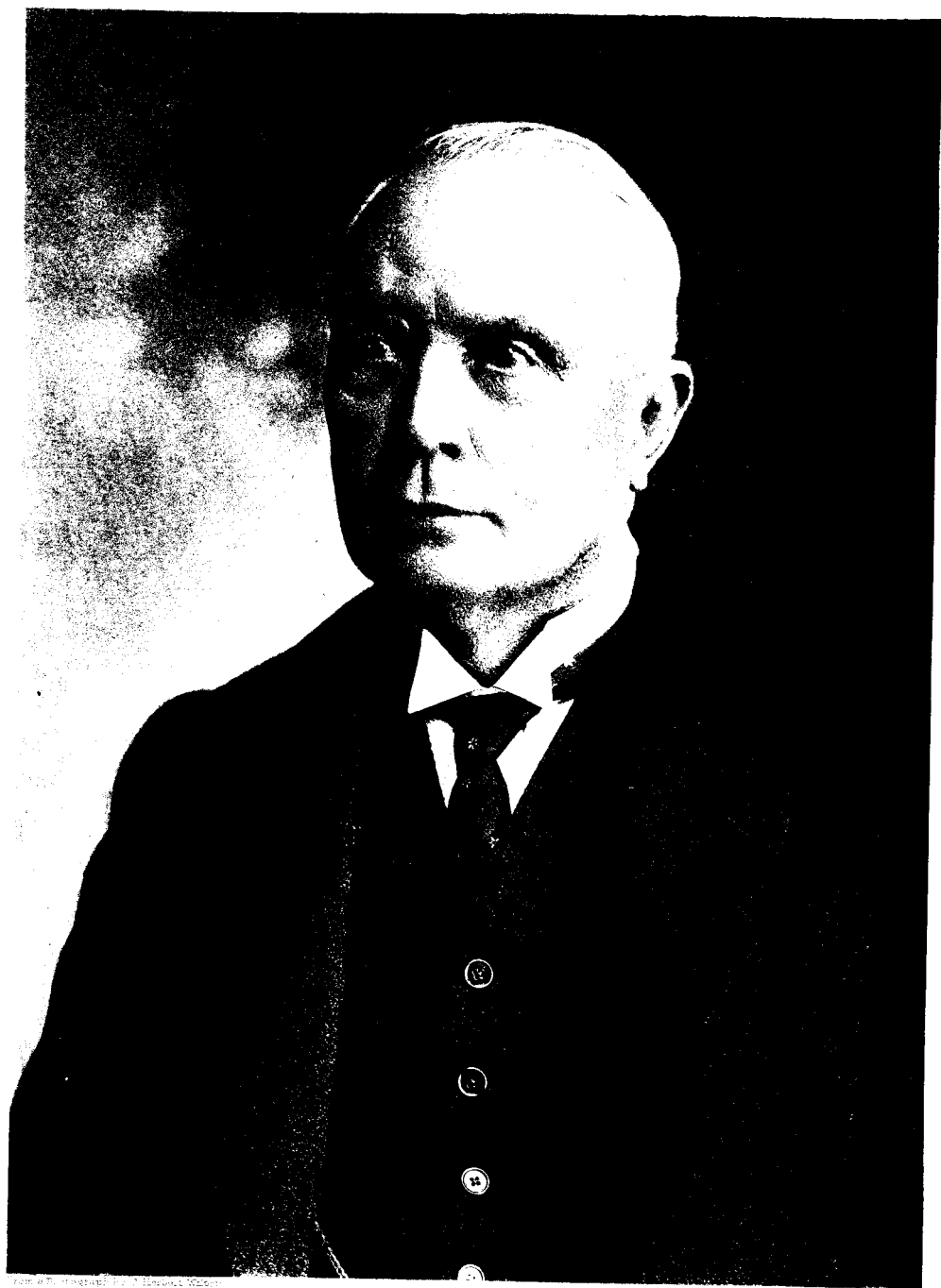
It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of Twelve years' Subscription in advance, i.e., six guineas, individual Brethren may qualify as Life Members of the Correspondence Circle. Corporate Bodies may qualify as Life Members by a similar payment of Twenty-five years' Subscription. Expulsion from the Craft naturally entails a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.



from the photograph by J. B. S. P. 1920

George Norman

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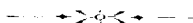
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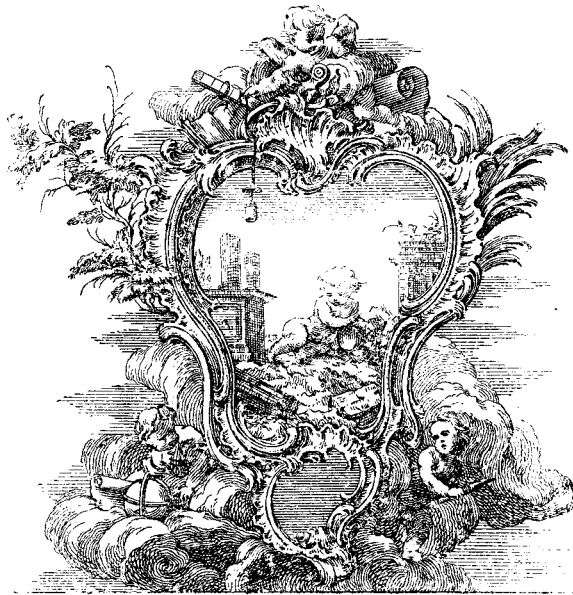
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Ars Quatuor Coronatorum,

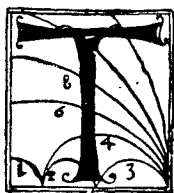
BEING THE TRANSACTIONS OF THE

Quatuor Coronati Lodge of A.F. & A.M., London,

No. 2076.

VOLUME XL.

FRIDAY, 7th JANUARY, 1927.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Rev. W. W. Covey-Crump, W.M.; George Norman, P.A.G.D.C., S.W.; Rev. H. Poole, J.W.; W. J. Songhurst, P.G.D., Secretary; Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C.; H. C. de Lafontaine, P.G.D., S.D.; Gilbert W. Daynes, J.D.; J. Walter Hobbs, L.R., I.G.; J. Heron Lepper, P.Pr.G.Ins., Antrim, P.M.; and E. H. Dring, P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. J. H. Parker, W. F. Stracey, Sir Alexander Brooke Pechell, F. Lace, P.A.G.D.C., F. J. Asbury, A.G.D.C., Robt. Colsell, P.A.G.D.C., W. T. J. Gun, Rev. Joseph Johnson, A. L. Gladstone, J. Gaskill, George Elkington, P.A.G.Sup.W., Col. F. M. Rickard, P.G.S.B., B. Telepneff, J. E. Whitty, W. Young, W. J. Williams, W. Francis, W. Emmerson, W. F. Swan, J. F. Vesey-FitzGerald, C. F. Tyson, Thos. M. Carter, Wallace Heaton, Major Cecil Adams, Dep.G.S.B., E. W. R. Peterson, J. F. Halls Dally, H. Johnson, L. G. Wearing, Arthur Heiron, J. F. Greenfield, G. W. South, A. E. Wynter, H. E. McMeel, B. Ivanoff, A. C. McCallum, Dep.G.M., West Australia, Allan Ramsey, H. J. Goodwin, F. K. Jewson, F. M. Shaw, R. J. Sadlier, F. Howkins, E. P. Gambs, Wm. Lewis, A. D. Bowl, H. Summers, G. Pear, Geo. W. Bullamore, A. E. Gurney, H. A. Matheson, W. Brinkworth, F. Houghton, F. J. Wybrew, S. W. Rodgers, S. C. Keville, A. V. Davis, F. J. Mote, and T. J. Oldland.

Also the following Visitors:—Bros. J. M. Eagles and F. H. Chawner, of Winder Lodge No. 3984; H. Wm. Burden, E. Warren, and W. H. Staniland, of Grove Lodge No. 410; W. E. J. Peake, P.Pr.G.O., Bristol; T. Maskell Hardy, J.W., Joseph Lancaster Lodge No. 3439; J. B. Dampney, Mount Moriah Lodge No. 34; and J. G. Palmer, Woolwich Polytechnic Lodge No. 3578.

Letters of apology for non-attendance were reported from Bros. Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.; John Stokes, P.G.D., I.P.M.; Edward Armitage, P.G.D., P.M., Treasurer; Lionel Vibert, P.Dis.G.W., Madras, P.M.; R. H. Baxter,

P.A.G.D.C., P.M.; J. E. S. Tuckett, P.A.G.S.B., P.M.; J. T. Thorp, P.G.D., P.M.; Cecil Powell, P.G.D., P.M.; S. T. Klein, L.R., P.M.; and Edward Conder, L.R., P.M.

Upon Ballot taken:—

BRO. WILLIAM JAMES WILLIAMS. Residing at Cromer Lodge, 25, Church Road, Brixton, London, S.W.2, Solicitor. Member of Arcadian Lodge No. 2696. Author of papers on *Freemasonry, its Facts, Forces, and Future*, in *Masonic Record*; *The Nomenclature of Lodges*; *Alexander Pope and Freemasonry*; *The Goose and Gridiron*; *A Masonic Pilgrimage through London*, in *A.Q.C.*; *Masonic Tombs and Burial Places*, in *Manchester Association for Masonic Research Transactions*; *Robert Southey and Freemasonry*; and *Masonic Personalalia*; and

BRO. THOMAS MORAVIAN CARTER. Residing at 19, Westfield Park, Redland, Bristol, Doctor of Medicine and Regional Medical Officer. P.M. of St. Vincent Lodge No. 1404, P.Pr.G.St.B. Author of *St. John's Lodge No. 503 (492 in 1792) Henley in Arden*; *The 'Richmond Lodge' at the Baptist Head, Old Bailey*, in *A.Q.C.*;

were regularly elected joining members of the Lodge.

One District Grand Lodge, one Lodge of Instruction, one Library and fifty-four Brethren were admitted to membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was received, adopted, and ordered to be entered upon the Minutes:—

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Offices, No. 27, Great Queen Street, London, on Friday, 7th January, 1927.

Present:—Bro. W. W. Covey-Crump in the Chair, with Bros. Edward Armitage, H. Poole, Gordon P. G. Hills, J. Heron Lepper, Gilbert W. Daynes, H. C. de Lafontaine, George Norman, J. Walter Hobbs, W. J. Songhurst, Secretary, and R. H. McLeod, Auditor.

The Secretary produced his Books, and the Treasurer's Accounts and Vouchers, which had been examined by the Auditor and certified as being correct.

The Committee agreed upon the following

REPORT FOR THE YEAR 1926.

BRETHREN,

We have recorded with deep regret the death of Bro. George Lawrence Shackles, P.A.G.D.C., on 4th February, and Bro. Ernest William Malpas Wonnacott, P.A.G.Sup.W., on 8th July. Obituary Notices of these Past Masters appear in our *Transactions*. Bro. Joseph Walter Hobbs has been elected to full membership, making our total number 24,

The membership of the Correspondence Circle shows a net increase of 131. On the 30th November, 1925, we had a total of 3,035, and 303 names were added during the year; on the other hand, 172 were removed from the list, 86 by resignation, 65 by death and 21 for non-payment of dues. Thus the total number carried forward is 3,166. We hope that Brethren will continue to assist us by introducing new members. As we have frequently explained, it is only by such co-operation that we can hope to make up the arrears of *Transactions*.

The accounts now presented show a further loss in working. A balance of £304, however, is reserved for the final portion of volume xxxvii., and it is believed that this will cover the cost of production; while in addition to the amount reserved last year for volume xxxviii., a similar amount, viz., £1,000, has been placed in reserve for the publication of volume xxxix. Subscriptions amounting to £501 17s. are still owing.

We desire to convey the thanks of the Lodge to our Local Secretaries, who continue to do much good work. The death of Bro. Geo. L. Shackles has created a vacancy in N. & E. Yorks., and that of Bro. H. Squire Smith a vacancy in the E. Div. of South Africa. We have also lost the services of Bro. Wm. Mannion, who resigns from the position in Bloemfontein. Bro. John Reid, of the same town, has, however, kindly undertaken to act for the whole of the Eastern Division; and the following new appointments have been made:—Bro. F. Holt, for Texas; Bro. M. S. McQuiddy, for Colorado, Kansas, Nebraska and Wyoming; Bro. H. N. Laflin, for Wisconsin; Bro. W. Jenkinson, for N. Ireland; and Bro. C. J. Whitmore, for Hampshire.

For the Committee,

W. W. COVEY-CRUMP,

in the Chair.

BALANCE SHEET, 30th NOVEMBER, 1926.

Liabilities.			Assets.		
	£	s. d.		£	s. d.
To Life Members' Fund (412 Members) ...	2680	10 0	By Cash at Bank ...	278	11 11
„ Subscriptions, etc., received in advance ...	189	11 3	„ Investment, £1,300 Consols at 54½ per cent. ...	708	10 0
„ Correspondence Circle, 1924 Balance in hand ...	304	13 6	„ Sundry Debtors for Publications ...	106	3 1
„ do. 1925 ...	988	16 4	„ Sundry Publications ...	466	11 4
„ do. 1926 ...	1000	0 0	„ Sundry Debtors for Subscriptions in arrear: 1926 Correspondence Circle ...	325	17 0
„ Sundry Creditors ...	125	12 10	1925 ditto ...	124	3 3
„ Profit and Loss Suspense Account, being outstanding Subscriptions as per contra, subject to realization ...	501	17 0	1924 ditto ...	47	14 10
„ Lodge Account—£ s. d. Balance 30th Nov., 1925 ...	28	17 7	1923 ditto ...	3	0 11
Receipts ...	31	5 9	1922 ditto ...	1	1 0
	60	3 4		501	17 0
Less Payments ...	39	19 3	„ Repairs Suspense Account ...	69	2 5
	20	4 1	„ Profit and Loss Account—Balance at 30th November, 1925 ...	3343	9 2
			Add Loss for the year to 30th November, 1926 ...	337	0 1
				3680	9 3
	£5811	5 0		£5811	5 0

**PROFIT AND LOSS ACCOUNT for the year ending
30th November, 1926.**

Dr.			Cr.		
	£	s. d.		£	s. d.
To Salaries, Rent, Rates and			By Correspondence		
Taxes	747	13 8	Circle Joining		
„ Lighting and Firing ...	18	2 10	Fees, 1926 ...	144	6 11
„ Stationery	82	1 2	„ 1926 Subscriptions	123	19 7
„ Postages	215	13 11	„ 1925 ditto ...	178	4 4
„ Office Cleaning	42	18 10	„ 1923 ditto ...	158	9 9
„ Insurance	14	0 1	„ 1922 ditto ...	1	1 0
„ Telephone, etc.	12	13 2			
„ Carriage and Sundries ...	11	18 7	„ Back Transactions ...		606 1 7
„ Local Secretaries' Expenses	3	13 6	„ Lodge Publications ...		89 19 4
„ Library Account	12	7 7	„ Other Publications ...		35 17 4
„ Depreciation of Investments	45	10 0	„ Interest on		46 17 0
			Consols	26	0 0
			„ Discounts	27	2 0
					53 2 0
			„ Life Memberships Lapsed...		37 16 0
			„ Balance carried to Balance		
			Sheet		337 0 1
	£1206	13 4		£1206	13 4

This Balance Sheet does not include the value of the Library, Museum, Furniture, or the Stock of Publications, and is subject to the realization of Assets.

I have examined the above Balance Sheet and Profit and Loss Account with the Books and Vouchers of the Lodge, and certify the same to be correct and in accordance therewith. I have ascertained that the holding of £1,300 2½% Consols is correctly inscribed in the books of the Bank of England in the names of the Trustees, and further have verified the balance at the Westminster Bank.

ROBERT H. McLEOD, F.C.A.,

Chartered Accountant.

14, Bedford Row, W.C.1.

1st January, 1927.

The SECRETARY drew attention to the following

EXHIBITS:—

By Bro. JOHN T. THORP.

PATENT of Appointment of the Marquis de Chefdebien to represent the Lodge *des Amis réunis* at the Wilhelmsbad Convention in 1782. (See A.Q.C. xxx., 131.)

The document is on a sheet of Parchment about 22in. by 16in., on which is a design printed from an engraved plate. The following wording forms part of the design. At top: "*A la Gloire du Grand Architecte de l'Univers,*" "*Notre union fait notre force*"; and at bottom: "*Liberté,*" "*Silence,*" "*Egalité,*" "*R. L. des Amis réunis à l'Orient de Paris.*" There are also shown a bound bundle of sticks and other emblems which indicate that the form was specially designed for the Lodge *des Amis réunis*.

The text of the document, as follows, is entirely in manuscript:—

Nous Commissaires aux Archives, Philalèthes, Membres du Conseil des Echapes [*sic*] blanches, | légitimes Administrateurs du Régime maçonnique particulier a la R. L. des Amis-réunis a l'O. de Paris | A. S. A. S. le F. Duc Ferdinand de Brunswick et à tous les T. R. F. rassemblés Sous | Son Maillet, au Convent convoqué par lui à Willemsbad, près Francfort sur le Mein | Salut . Force . Union . Lumière . | Ayant égard à l'invitation très positive, quoiqu' indirecte, contenue aux Paragraphes cinq et Sixieme de la Circulaire de S. A. S. en datte du dix huit juin | mil sept cent quatre vingt un, et en conséquence de la d. Circulaire, ne pouvant douter de l'accüeil gracieux que notre Député recevra de S. A. S. ainsi que de ses Co-opérateurs; | persuadés en même tems, qu'il ne peut resulter que le plus grand bien pour

la ☐ . en général et pour chaque ☐ . en particulier, d'une Assemblée de F. distingués par | leur rang, leur Zèle et leurs Lumières; en vertu de la confiance à nous accordée

pour tout ce qui concerne le régime ☐ . par toutes a chacune des Classes qui composent | l'ensemble de la ☐ . de Saint Jean sous le titre distinctif des Amis-réunis à l'O. de Paris, Avons constitué et constituons par ces présentes, le T. C. F. | M^{rs}. de Chefdebien, notre Deputé représentant ou Convent général convoqué à Willemsbad pour le seize de ce Mois, pour former, dans cette R. Assemblé, telles | requisitions ou demandes; faire telles offres et telles propositions qu'il jugera convenables, analogues et utiles au but, régimes et connoissances particulières aux | Philalèthes dont il est membre, nous en raportant à sa prudence et à son Zèle, et lui donnant pour agit et parler en notre nom, plein pouvoir, et même, S'il le | juge necessaire et qu'il ne puisse remplir lui même la Mission de notre Député, l'Autorisons à se faire remplacer et suplée par tel F. qu'il voudra choisir, en enjoignant | à ce F. de se conformer en tous aux Instructions qu'il lui donnera suivant sa prudence, et sans qu'il soit besoin de nouveau pouvoir de notre part. | Les présentes sont signées seulement de huit F. délégués par le Conseil des Echarpes blanches | dont quatre de l'Ordre des fondateurs, deux de celui des Associés libres et deux de celui des Amateurs. |

Délivré à l'O. de Paris | le huit Juillet mil sept cent | quatre vingt deux. |

du Bignon	Court de Gebelin
Lelong de Meray	Savalette de Langes
Dutroussier D'Hericourt	Guichard
Tassin Deletang	Clavier du Plessis

Timbré et Scellé par nous |
 Garde des Sceaux et Timbres
 de la R.L.

Taillepiepied de Bondy
 Par Mandement de la R.L. |
 f. Lelong
 Secrétaire.

The Seal of the Lodge, in stamped Metal, is attached to the document by a piece of white watered ribbon edged with gold wire. In the right hand margin is written:—

Visé au Convent General de Wilhelmsbad le 28 Aout 1782.
 f. de Turkheim l'aîné Visiteur General du D. E. de
 Bourgoyne. Chancelier du Convent general.

An Endorsement reads:—

Diplome | De Representant de A□R | Au Convent Général
 des □^{ons} | Convoqué par S. A. S. le T. R. F. |
 Prince Ferdinand Duc de | Brunswick á Willemsbad. | Le 16
 juillet 1782. Envoié par A□EB|R | Au T. C. F. Marquis
 de Chefdebien | Membre de A□xii|R &t. AR AL de A□R.

By Bro. G. H. WILLIAMS.

APRON: Silk, about 18 inches square, with emblems embroidered. Probably English make, of second half of 18th Century.

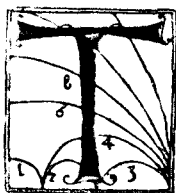
RITUALS, MS., of Craft and R.A., with Veils, Red Cross Knight, and Past Master. The Craft Rituals are based upon Preston, but are probably post-Union, and the R.A. ritual appears to be not earlier than about 1825. These Exhibits are believed to have belonged to a member of the Osbaldeston family.

A cordial vote of thanks was accorded to the Brethren who had kindly lent these objects for exhibition.

Bro. Rev. H. POOLE read the following paper:—

MASONIC SONG AND VERSE OF THE EIGHTEENTH CENTURY.

BY BRO. H. POOLE, *P.Pr.G.Ch. (Cumb. and Westm.).*



HERE are many indications in early rituals and Minute Books—the latter including even those of Grand Lodge itself—that music and singing played a definite part in Masonic meetings in the early days of organised Masonry. But if we remember that the ceremonies were worked in the same room as that in which the table was spread; and that calling ‘from labour to refreshment’ simply meant, as it were, a change of occupation; and, further, that the ‘lectures’ or ‘reasons’ formed a part of the ‘table Lodge’—then it will be seen that it is not altogether fair to separate the Masonic drinking or dinner song from what might be called ‘Lodge music’ as is done at the present day.

My subject this evening, however, is quite definitely the one and not the other; and, therefore, I do not propose to touch, for example, on some of the jingling rhyme which appears among the early rituals. The rhyming toasts, such as:—

To the Heart that conceals,
And the Tongue that never reveals

or the rather neat and comprehensive

To the King's good health;
The Nation's Wealth;
The Prince God bless;
The Fleet success;
The Lodge no less;

doubtless lie on the borderline; but for the most part this class of rhyme belonged rather to what we should now call ritual, and these, too, I propose to pass over. I might add that I do not intend to deal with our earliest Masonic document—the Regius MS.,—a rhymed metrical version of the Old Charges.

On the other hand, in Grand Lodge Minutes as late as 26th November, 1728, we read:—

All Business being dispatched the Deputy Grand Master clos'd the Lodge in fform, concluding with the Masons Song;

and, whether sung in open Lodge or at the festive board, it is to the Masonic songs of the eighteenth century that I desire to draw attention. At the same time I must refer also to some verse to which, perhaps, no tune has ever been composed; and also to a large class of Prologues and Epilogues given at ‘Masonic nights’ at the Theatre, of which many have been preserved. It is to one of these—spoken before Lord Kingston, Grand Master, at Drury Lane, in 1728—that we owe one of the finest expressions of the true Masonic spirit that I have ever seen:—

If all the social Virtues of the Mind;
 If an extensive Love to all Mankind;
 If hospitable Welcome to a Guest,
 And speedy Charity to the Distrest,
 If due Regard to Liberty and Laws,
 Zeal for our King, and [for] our Country's Cause;
 If these are Principles deserving Fame,
 Let Masons then enjoy the Praise they claim.

Several years ago I wrote a short article, putting forward a plea for the collection and publication of the Masonic verse of the eighteenth century, on the ground that it was likely that some light might be thrown by it on the 'point of view' of early organised Masonry, if not on its ritual. I am glad to say that, to the best of my knowledge, no one has so far taken up the task, at any rate, so far as publication is concerned; for, coming at last to it myself, I have found much of interest; and though I can claim for myself no qualifications as either a literary or musical critic, I hope to show that the collection possesses some artistic merit, as well as having something to tell about the whole 'atmosphere' of Masonry.

The earliest Masonic verse which we possess is found in the heading of the York No. 1 MS., of about 1600, in the form of:—

An Anagraime upon the name of Masonrie
 Willm Kay to his friend Robt Preston
 upon his Artt of Masonrie as followeth

Much might be saide of the noble Artt
 A Craft thats worth estieming in each part
 Sundry Nations Noobles & their Kings also
 Oh how they sought its worth to know
 Nimrod & Solomon wisest of all men
 Reason saw to love this Science then
 Ile say noe more lest by my Shallow verses I
 Endeavouring to praise should blemish Masonrie.

So far I have been unable to trace William Kay, unless he was a 'sporryer' of York, who obtained his freedom by patrimony in 1569; but the matter is not of great interest to us in this connection, for the verse was copied by the 'friend Robt Preston' in the York MS. No. 2, and we have yet a third version in the Newcastle College Roll; and so it may very well have been current generally at the end of the sixteenth century.

Antiquity's Pride
 We have on our Side,

as the Entered Apprentice's Song puts it; and the 'laudatory' strain so prominent in this piece is, perhaps, the dominant note (so far as there is one) in most of the earlier verse. Thus, Anderson's poetical contributions to the B. of C. of 1723 consist of the Master's Song and the Warden's Song—two very tedious eulogies of the builders of the past, from Adam to Montagu in the one case and to Wharton in the other. They consisted originally of twenty-eight eight-line verses and thirteen ten-line verses respectively; but were cut down by Anderson himself to much smaller proportions in the second edition. Much lighter is the one Masonic item from the very indifferent opera of the "Generous Freemason," by William Rufus Chetwood, which appeared in 1730:—

By Masons' Art the aspiring dome
 In various columns shall arise;
 All climates are their native home,
 Their godlike actions reach the skies.
 Heroes and Kings revere their name,
 While poets sing their lasting fame.

Great, noble, generous, good and brave
 Are titles they most justly claim;
 Their deeds shall live beyond the grave,
 Which some unborn shall loud proclaim.
 Time shall their glorious acts enrol,
 While Love and Friendship charm the soul.

A variant of the 'laudatory' type appears in
 Great Kings, Dukes, and Lords
 Have laid by their Swords
 Our Myst'ry to put a good Grace on.






The eighteenth century Mason took very literally the principle of "Brother to a King, and Fellow to a Prince"; and we find the same claim made repeatedly, long before any living member of the Royal Family had joined the Craft. And much is made of the long series of noble Grand Masters, commencing with the Duke of Montagu in 1721. But a curious point is raised in a song which appeared in "The Free Masons Songs," published in Edinburgh, by Bro. Robert Bremner, about 1760. It opens with:—

Come, come, my dear Brethren, great news I proclaim,
 Our King's a free Mason, a Mason of Fame.
 And tho' he's a King, he's a Brother to me,
 No mortals but Masons so great there can be.

It is a little difficult to understand the reference, at just that date; for neither George II. nor George III., who succeeded him in the very year to which the British Museum assigns the publication, were Masons. The fact that the song was published in Edinburgh suggests that the reference might be to James Stuart, who had been living in retirement since the final collapse of his cause at Culloden in 1746. But there is no evidence that he was a Mason; nor, probably, was his son Charles Edward Stuart, who might be referred to if the publication was as late as 1766. This possibility, however, seems definitely ruled out by the fact that Bro. Bremner, the publisher, removed to London in 1763. Otherwise the piece might, perhaps, be regarded as a bit of evidence that Charles Edward was popularly supposed to be a Mason; though it could not, I think, be twisted into the support of a Jacobite 'theory of Masonry.'

My own view is that the publisher has immortalised an odd mistake. Frederick, Prince of Wales, the eldest son of George II., was a Mason, but died in 1751; his brother, William Augustus, Duke of Cumberland, is said to have been one, though the evidence is scanty. George II., son of the Prince of Wales, was not a Mason, though his three brothers were initiated during the decade following his accession. It looks as if the writer of the song was assuming that, the Prince of Wales having died, George II.'s *second* son would succeed to the throne, and rushed into print with the 'great news' without waiting to discover his mistake. If this is the correct explanation, the incident is of interest as affording a small piece of evidence that the Duke of Cumberland was really a Mason. The song is otherwise of little interest.

Alternating with this 'laudatory' note was a 'moral' one, which was an early fashion, and which comes out strongly in two poems appended to copies of the Old Charges—the Thos. Carmick, of 1727, and the Dumfries No. 4 MS., of probably slightly earlier date. The latter is of considerable interest, as illustrating the 'moralising' of the working tools and other adjuncts of the Lodge:—

A caput mortum  here you see,
 To mind you of mortality.
 Behold great   strength by Herod fell,
 But establishment in Heaven doth dwell.
 Let all your actions  be just and true,
 Which after death gives life to you
 Keep round within  of your appointed sphere;
 Be ready, for your latter end draws near,

The 'moral' note changed before long to what might be called a 'social' one, where the key-note is perhaps best described as 'fellowship and freedom':—

Then joyn Hand in Hand
To each other firm stand
Let's be merry and put a bright Face on,

rather indicates the style. A distinctly artistic example of this type is the Fellow-Craft's Song, by Bro. Charles Delafaye, which appeared in the first edition of the B. of C. Bro. Delafaye was a member of the Lodge at the Horn Tavern at Westminster, and appears in the Lists for 1723 and 1725 in the Grand Lodge Minute Book; and on the 23rd December, in the latter year, he appears with Francis Sorell, S.G.W., and Alex. Hardine, W.M. of the Lodge, as a visitor to the Philo Musicæ et Architecturæ Societas. It is by no means improbable that this Lodge, now Royal Somerset House and Inverness No. 4, was already on its way to being, as it afterwards was, practically, a Masonic musical club; and it may well have been a pioneer among the musical Lodges of the day. George Payne, J.G.W. (and past Grand Master), was also a member of the Lodge, and he, too, visited the Musical Society during the same year; though it is likely that his business was in connection with the irregular making of Masters, and that he went to the Society in an official capacity, and not as a musical visitor.

The original music of the Fellow-Craft's Song is probably lost for ever. A note on p. 91 of the B. of C., 1723, says:—

The Musick of the Fellow-Crafts Song, containing several Sheets, being too much to be herewith printed, the Lodge, to whom the Authors of the Song and Musick belong, will afford it in Manuscript to any other Lodge, when desired.

We have two almost contemporary settings for the song, but this reference, I think, disposes of the possibility that either is the original. Of these two settings, one is by "L—M—Y," and is to be found in MS. at the end of a copy of the B. of C. presented by James Anderson to Ludovicus Mercy (presumably the composer). Lewis Mercy was a member of the Rainbow Coffee-House in York Buildings (now Britannic No. 33), and also of Prince Eugen's Head Coffee-House in St. Alban's Street, of which he was W.M. in 1730. The other tune was composed by J. F. Lampe, and is decidedly attractive. Later publications give the tunes of "Rule Britannia" and "Sweet are the Charms of her I love" (by Bro. Richard Leveridge), while yet another original tune (anonymous) exists in an engraving apparently of the second half of the century.

The Fellow-Craft's Song.

Hail, Masonry! thou Craft divine!
Glory of earth, from Heaven revealed;
Which dost with jewels precious shine,
From all but Masons' eyes concealed.
Thy praises due who can rehearse
In nervous prose, or flowing verse?

Ensigns of State, that feed our pride,
Distinctions troublesome and vain!
By Masons true are laid aside:
Art's free-born sons such toys disdain.
Ennobled by the Name they bear,
Distinguished by the Badge they wear.

Sweet Fellowship, from envy free,
Friendly converse of Brotherhood,
The Lodge's lasting cement be!
Which has for ages firmly stood.
A Lodge, thus built, for ages past
Has lasted, and will ever last.

Another 'motif' found among these songs from the earliest times is that

No Mortal can more
The Ladies adore

Than a free and an accepted Mason,

though the verse from which I quote did not form a part of the Freemason's Health at its first appearance in *Reid's Weekly Journal* in 1722. A casual study of some of the earlier verse may easily lead to the impression that the Mason had not too clean a reputation among the Ladies; and, indeed, some of the innuendoes made by the speakers of Prologues are almost unprintable. But in the course of my search for material I have seen a good deal of the convivial verse of the eighteenth century; and I say without hesitation that the Masonic songs, as a whole, are remarkably 'clean' for the period. Even Bro. John Banckes, author of two volumes of verse, some of which is decidedly filthy, rose to a far higher plane in his "Genius of Masonry, descend," which appeared in the B. of C. in 1738. It is interesting to note that in the case of a particularly ribald piece which appeared in the "Select Collection" published at Exeter in 1767, a good many copies of exposures, &c., in which the poem subsequently appeared, are found to have the page in question torn out.

What we really find immortalised in the verse, I think, is a good joke seen in the fact that women were by no means behindhand in their attempts to wheedle the 'Mason word' from their male friends of the Order:—

'twas very hard
Women should from their Secrets be debarr'd;
When Kings and Statesmen to our Sex reveal
Important Business which they should conceal:
That beauteous Ladies, by their Sparks ador'd,
Ne'er yet could wheedle out the Mason's Word;
And oft their Favours have bestow'd in vain,
Nor cou'd one Secret, for another, gain.

The avoidance of political topics is emphasized in some of the earliest songs. Thus, in 1730:—

We hatch no plots against the State,
Nor against Men in Power prate;
But all that's noble, good, and great
Is by us daily taught;

or in 1734:—

We have no idle prating
Of either Whig or Tory,
But each agrees
To live at ease,
And sing or tell a story.

Neither of these songs had its own music; the former was evidently written to fit the tune of "What though they call me Country Lass," which appeared in London between 1725 and 1730; and the latter is modelled on a non-Masonic song whose opening words are almost identical, which was engraved by Bro. George Bickham in his "Musical Entertainer" in 1738.

It is a short step from what I have called the 'social' type to the real drinking song; and we find a number of songs which must certainly be put in that category. Such a sentiment as

Let ev'ry Man take Glass in Hand,
Drink Bumpers to our Master Grand,
As long as he can sit or stand,
With Decency,

though on the strong side, is decidedly nearer to the normal than

Discreetly take the generous Wine.

It is not made at all clear what other Minutes of the Lodge are missing. The Author gives a full list of the Brethren present at the Constitution of the Lodge in 1790, and yet he says "If the original members of St. Paul's Lodge kept any records of their earliest proceedings these have not survived to us." Minutes of a number of Meetings in 1796 and 1797 are either referred to or quoted in full, but in the List of Masters which forms an Appendix, no names are given between 1790 and 1813, and there is a gap also between 1890 and 1897. With Minutes certainly missing from 1814 to 1821, how has it been ascertained that Tho^s. Liddiard was Master in 1817? From other sources of information I can add that Thomas Farrell was Master in 1802, and Barry in 1803.

The Union of the two Grand Lodges is foreshadowed by the receipt on 25 November 1813, of an Official Communication announcing that the Duke of Kent had been elected Grand Master in place of the Duke of Atholl, but apparently nothing more is mentioned. We know, however, that between 1814 and 1816 some Members of the Lodge attended at the Lodge of Reconciliation (*A.Q.C.*, xxiii., 299), and the following names may help to bridge the gap before the 'revival' in 1821:—

Tho ^s . Hunt	W.M.
J. Flanagan	S.W.
T. Liddiard	J.W.
J. Huss	P.M.
J. Lampson	J.W.

It appears to have been the recognized custom in the early days of the Lodge, to confer the first two degrees on one night and the third a month later, but frequent departures from the rule were made for the benefit of sea-faring Members. The Royal Arch is not mentioned until 1801, but the Brethren continued to work the degrees of Excellent and High Excellent down to September 1813, sometimes taking their Candidates from other 'Antient' Lodges in their vicinity.

It is to be presumed that the Members brought nothing with them from Poplar except their Warrant and Minute Books, leaving all else with their Landlord-Treasurer in settlement of his claims. As, however, the Lodge now possesses one silver Collar Jewel with the Hall-mark of 1790, it is possible that the absence of other old properties may be attributed to periodical pilferings by dishonest Tylers. Several of such thefts are recorded. At all events, some time after the Lodge was moved to the City, the Members found it necessary to buy new Collars and Jewels, though they seem to have used the furniture provided by the Landlords at their new Meeting-places until eventually they acquired by purchase and gift the complete furnishing which is in use to-day. By the way, why should a pair of Compasses be described as "nautical instruments"?

In 1802 the Members were warned against the Royal Naval Lodge of Independence at Wapping, which was being run by Francis Columbine Daniel, who duped the King; while in 1846 reference is made to the expulsion from the Craft of the self-styled 'Major General' George Cooke, who had duped the Grand Master.

In 1826 there was trouble over applications from some of the old Members who wished to obtain relief from the Grand Lodge Fund of Benevolence. Naturally these Brethren were quite unknown to those who took over the Lodge in 1821. The trouble eventually caused the suspension of the Master for three months; and the indignant Secretary managed to record the details of the matter in a single sentence of over 500 words. Squabbles of earlier date were set out at considerably less length, but in more forcible language.

Altogether the Book makes very pleasant reading. It was worthy of an Index, and the Masonic student would have been grateful for some heavier matter such as lists of Members and Visitors.

July, 1928,

W. J. SONGHURST.

European Magazine.



RICHARD LEVERIDGE.

From an Original Painting by Fry.

Published by J. Scahill, Cornhill, 1, August, 1793.

Engraved for the Universal Magazine.



MR. ANDREW BRICE, PRINTER,
of Exeter.

Printed for S. A. Cumberlege, at the Kings Arms, in Peter-mastcr-flow



H. G. S. Sculpt.

The Fellow Crafts Song.

To be Sung & Sounded wth Trumpets, French Horns &c. at y^e Grand Feast.
The Music by M^r Lampe tr

Hail Masonry thou Craft divine! Glory of Earth, from Heav'n re-
Which dost with Jewels precious shine. Rent all but Masons Eyes con-
veald; Thy Praises due who can rehearse, In nervous Prose, or (flowing)
could.

Verse! Thy Praises due who can rehearse, In nervous Prose, or flowing Verse! thy

(II)
As Men from Breeds distinguish'd are,
& Mason other Men are;
For what's in Knowledge, choice & rare
But in his Breast securely dwells!

Chorus

His silent Breast, & faithful Heart
Preserve the Secrets of the Arts

(IV)
Emblems of State, that feed our Pride;
Distinctions troublesome and vain!
By Masons true are laid aside:
Art's free-born Sons such toys disdain

Chorus

From scorching Heat & piercing Cold;
From Rains whose flow'rs & Frost wide
From the Spirits of Murders bold, Distinguish'd by y^e Badge they wear.
The Masons Art Mankind defends.

Chorus

Be to thy Art due Honour paid,
From us Mankind receives such Aid.

(V)
Sweet Fellowship from Envy free,
Privately converse of Brotherhood,
The Lodges lasting Cement be,
Which has for Ages firmly stood.

Chorus

A Lodge thus built for Ages lasts
Has lasted, and will ever last.

VI

Then in our Songs be Justice done,
To those who have enrich'd y^e wt-
From fabel down to Burlington.
And let each Brother bear a part.

Chorus

Let noble Masons Healths go round
Their Song in lofty Lodge resound.



No. 1. Masons and Masonry.

To the R. Hon.^{ble} the Earl of LONDON; Grand Master; these 4. Notes are humbly inscrib'd.

By Masons. Art if aspiring Dome, In various Columns shall arise,

All Climates are their native Home, Their godlike Actions reach y^e Skies:

Heroes & Kings revere their Name, And Poets Sing their deathless Fame.

Great, Generous, Noble, Wise and Brave,
Are Titles they most justly claim;
Their Deeds shall Live beyond y^e Grave,
Which Babes unborn shall loud proclaim:
Time shall their glorious Acts enroll,
Whilst Love and Friendship charms y^e Soul.

For the Flute.

No. 2.

Finis. G. Bickham, jun. sculp.

The tune for which this song was written was an old one composed by Lord Buckhurst, in 1664. The special feature of this song is the last verse, referring to the publication of an exposure in the *Flying Post* in 1723, though I have found no trace of the song before it appeared in Cole's compilation of 1734. The last verse runs:—

Then let us laugh, since we've impos'd
On those who make a Pother,
And cry, the Secret is disclos'd
By some false-hearted Brother.
The mighty Secret gain'd, they boast,
From Post-boy, or from Flying-Post.

Later on, when the topical allusion was out of date, a new verse—a very poor one—was substituted for the last one; and this appeared for the first time, I believe, in *Ahiman Rezon*, 1756.

No doubt some Brethren have already noticed reflections of our ritual and lectures in some of the items which I have quoted. Many such exist, though they consist for the most part of just a word or two. There are phrases which suggest that the Old Charges were not forgotten even by the middle of the century. Thus, we hear that "Old Father Seth"

. . . built up two Pillars, they were tall and thick,
One was made of Stone and the other of Brick.

Or again, an odd phrase occurs, which exactly reproduces one of the Charges of a Mason, to "reverence his elder, and put him to worship," in

Respect to our Master and Wardens we pay,
And put them to worship as Masons are taught.

The Songs give little away in the matter of the 'secrets' of a Mason: but a good deal of information might be picked up by a careful enquirer as to Lodge practice; and I believe that they might be useful to any student who is attempting to reconstruct the exact ritual, and who finds insufficient detail in the printed exposures of the time. I quote one long passage from a song which appeared in the *Pocket Companion* of 1754. The tune used was "Ye Lads of true Spirit, pay Courtship to Claret," but I have not succeeded in unearthing a copy of this:—

The Master stands due, and his Officers too,
While the Craftsmen are plying their Station;
The Apprentices stand, right for the Command
Of a Free and an Accepted Mason.

Now traverse your Ground, as in Duty you're bound,
And revere the authentick Oration,
That leads to the Way, and proves the first Ray
Of the Light of an Accepted Mason.

Here's Words, and here's Signs, and here's Problems and Lines,
And here's Room too for deep Speculation;
Here Virtue and Truth are taught to the Youth,
When first he's called up to a Mason.

Hieroglyphicks shine bright, and here Light reverts Light,
On the Rules and the Tools of Vocation;
We work and we sing the Craft and the King,
'Tis both Duty and Choice in a Mason.

What is said, or is done, is here truly laid down,
In this Form of our high Installation;
Yet I challenge all Men to know what I mean,
Unless he's an Accepted Mason.

A Prologue, composed by Richard Gardiner, Esq.—better known at the time as Dick Merryfellow, at various times traveller, preacher, soldier, and maker of political squibs—and spoken by an actress at Swaffham, Norfolk, in 1765, has an amusing and instructive passage, put into the mouths of the ‘Scald Miserable Society’ :—

Next for the secret of their own wise making,
Hiram and Boaz, and Grand Master Jachin;
Poker and tongs! the sign! the word! the stroke!
'Tis all a nothing, and 'tis all a joke.
Nonsense on nonsense! let them storm and rail,
Here's the whole hist'ry of the mop and pail.
For 'tis the sense of more than half the town,
Their secret is—a bottle at the Crown.

A song containing several miscellaneous slight allusions is “Advance, each true Brother,” which appeared first, so far as I can find out, in an engraving of about 1760. The words are by Bro. J. Williamson, and the music by Bro. L. C. A. Granom, though I suspect that the words were originally written to fit some existing popular tune, and Bro. Granom's music was later than the song. I have not been able to find out anything about either of these two Brethren:—

Advance, each true Brother, my song now attend,
And assist in full chorus a Brother and friend;
With good humour he calls you, then socially join,
That the ceiling may ring with a theme that's divine.

Cho:—Then join, Brother Masons, aloft raise the song,
All the virtues in life to true Masons belong.

With Square and with Compass, with Level and Line,
We constantly work to complete our design;
By Prudence we steer, and the passions subdue,
What we learn in our youth in our age we renew.

On Freedom and Friendship our Order began,
To deal squarely with all is the chief of our plan;
The sneer, then, of fools we esteem as a feather,
Since Virtue's the cement that joins us together.

Till the ocean be dry, and hard rocks melt away,
Till the globe shall dissolve, and no sun cheer the day,
So long shall the Masons their Order maintain,
And the arrows of slander be shot forth in vain.

The lines

When we assemble on a Hill,
Or in due Form upon the Plain,

distinctly suggest an acquaintance with the catechisms of considerably earlier times, though Prichard's *Masonry Dissected*, which preserved the “Highest Hill, or lowest Vale, or in the Vale of Jehoshaphat, or any other secret Place,” is perhaps mainly responsible. That Prichard was not forgotten at that date, twenty-six years after the first edition of his exposure, appears from the same poem, which made its first appearance in *Ahiman Rezon*. The verse:—

Let Moderns and Critics with impious Rage,
Amuse the vain Town and against us engage;
Let Prichard and 's Followers Apostates profane
With false Tenets puzzle each lethargic Brain;

suggests that there were an appreciable number of men at large who had learnt their Masonry from the exposures, and were very likely a source of some

inconvenience to the Craft. Another, rather far-fetched, allusion to Prichard occurs in a Prologue printed in the same volume:—

Glorious the Temple of the sylvan Queen,
Pride of the World at Ephesus was seen
A witless Wretch the Prichard of those Days,
Stranger to Virtue and unknown to Praise,
Crooked of Soul and fond of any Name,
Consign'd the noble Monument to Flame
Vain Madman! if so thinking to destroy
The Art which cannot but with Nature die.

A much more contemporary allusion to Prichard—the only other one I have found—is in Peter Farmer's *New Model For the Rebuilding Masonry*, of 1730, which was, in fact, inspired by the exposure. It is dedicated to Mr. Orator Henley, and professes to put forward a scheme for establishing Masonry on a sounder basis; and his short account of the qualifications of a Mason is worth quoting in full:—

As Masonry is new modeliz'd, every free and accepted Mason must think justly, speak intelligibly, and act honestly, and to approve himself a worthy Brother, he must converse only to gain Knowledge in our publick Communities, and disperse that Knowledge for the Good of Mankind in general; he must propose nothing as a Secret, lest it becomes a Custom, and thereby an Introduction to such Methods as made the old Order scandalous; he must lay aside the Prejudices of Education, and apply to the Study of Things first in their natural Light, and improve his Understanding by solid and undeniable Principles. The Man that does this shall be a free and accepted Mason of the new Order . . .

This work contained several poems which seem to have become popular later; and one very melancholy item, evidently by Peter Farmer himself, which contains the following passage:—

That Bautefeu, the crooked Richard,
Was not so bad by half as Prichard;
He did but take a Crown, and slew
Of Men and Children but a few;
But this vile Wretch this Renogardo,
In publick makes his vile Bravado.
Of overturning a Community;
The greatest that e'er held in Unity.

There are a number of allusions to an anti-Masonic movement at about 1758 or 1760. Thus:—

What tho' some of late, by their spleen, plainly show
They fain would deride what they gladly would know (1758);

or:—

Though Bigots storm, and Fools declaim,
And Masons some through ignorance blame (1759);

or:—

In spite of the prejudic'd hate
The vulgar against us retain,
Let us new attachments create,
And strengthen each link of our chain:
Without ceasing they slander us still,
And fling at us many a joke;
But those who of Masons speak ill,
Are not worthy their wrath to provoke (1760);

or yet again:—

Must then our Society still be abus'd,
And traduc'd by the vile and unjust (1760).

Of the two last-quoted, one is an adaptation from the French by Bro. Alexander Reid, and appeared in the *British Magazine*, and the other is from the *Master Key*, both of 1760; but the two former quotations hail from *Alloa* and *Dumfries*, and perhaps give the clue to the reference, which, I think, must be to the strongly anti-Masonic movement in Scotland, which led to the exposure in the *Scot's Magazine* in 1755. In this connection, it is worth quoting a passage from a Prologue of 1730, by Nathaniel Blackerby, Deputy Grand Master in 1729, though I do not know for what occasion it was written:—

Not so the Assembly of the *Scottish Kirk*,
 Their Wisdoms went a wiser Way to work:
 When they were told that Masons practis'd Charms,
 Invok'd the Dee'l and rais'd tempestous Storms,
 Two of their Body prudently they sent
 To learn what cou'd by Masonry be meant.
 Admitted to the Lodge and treated well,
 At their Return the Assembly hop'd they'd tell.
We say nea mere than this (they both reply'd)
Do what we've done and ye'll be satisfy'd.

When quoting verses containing allusions to our ritual, I have not so far touched upon the Initiate's Charge; but this subject lends itself well to verse treatment, and such allusions abound. I will content myself with one, a passage from a Prologue which I quote from the "Book M," showing that the 'domestic as well as public' virtues were set apart for special notice as early as 1736:—

Freedom and mirth attend the cheerful bowl,
 Refresh the spirits and enlarge the soul;
 The cordial we with moderation use,
 For Temperance admits of no abuse;
 Prudence we praise, and Fortitude commend,
 To Justice always, and her friends, a friend.

I conclude my quotations with a passage from another Prologue, of thirty years later, by Bro. Andrew Brice, who was the author of a number of Masonic pieces. Bro. Brice was a printer at Exeter, and died in 1773, then said to be the oldest Free-Mason in England. His body was laid in state at an Inn in Exeter, and visitors paid a shilling each towards the cost of the funeral, which was attended by over 300 Masons. His definition of "What to be a Mason" runs as follows:—

To aim, the best our common Frailty can,—
 At growing (as th' Eternal fram'd the Man)
 Upright and pure in Life; of Heart sincere,
 From Guile, Hypocrisy, and Envy, clear;
 To rule our Passions, and fell Pride subdue,
 Be sociable, meek, obsequious, True;
 To aid, relieve, support, protect, redress,
 As Heav'n enables, Brothers in Distress.
 To comfort, cherish, and redeem from Slight,
 Virtue forlorn, and Worth in humble Plight;
 To court the Graces; learn a decent Mien,
 A serious Air unmixt with gloomy Spleen;
 Indulge a Temper cheerful,—yet discreet,—
 Admitting no wild Frolick when in Lodge we meet.
 Such Masons shou'd be:—such they're taught to be.
 If Actions with Profession disagree,—
 The Fault's in them:—Blameless stands Masonry.

So far I have said nothing about the music to which these songs were sung; and I do not propose to offer any sort of critical remarks about it. But, at a period when duets and trios were popular, it is curious to find that none

of the original Masonic music took any form but that of the solo—except for a few four-part choruses—until the middle of the century. In 1763 appeared Hale's *Social Harmony*, containing several much more elaborate compositions, one of which—"Comus, away, with all thy revel train"—received very high praise in a paper on 'Masonic Musicians' read before this Lodge in 1891. I have selected what seemed to me the most pleasing of the items, an original setting as a trio, by Bro. Orme, of a song which was first printed by Cole in 1734:—

Guardian Genius of our Art divine
 Unto thy faithful sons appear;
 Cease now o'er ruins of the East to pine,
 And smile in blooming beauties here.

The Sciences from Eastern regions brought,
 Which after shone in Greece and Rome,
 Are here in hundred stately Lodges taught,
 To which remotest Brethren come.

Nor are we only to these Arts confined,
 For we the paths of Virtue trace;
 By us Man's rugged nature is refined,
 And polished into Love and Peace.

Yet one more type of music is entirely wanting from the collection—the Catch. To judge from the eighteenth century music which I have looked through, the Catch must have been even more popular than the duet or trio; and Catch-Clubs were a regular institution in London throughout the latter part of the century. In spite of this, I have only found the words of one Catch before the closing years of the century; it appears in the *Master Key* of 1760, but, unfortunately, I have been unable to find any music for it. I do not think that my programme would be complete without one; so I have borrowed one from the last decade of the century, written for the tune of "Hark, the bonny Christ Church Bells":—

Hark, the Hiram sounds to close,
 And we from work are free;
 We'll drink and sing, and toast the King,
 And the Craft with a hearty three times three.

Hark, the clock repeats high twelve,
 It can't strike more, we all well know;
 Then ring, ring, ring, ring, ring the bell
 For another bowl before we go.

Coming, coming, coming, Sir, the waiter cries,
 With a bowl to drown our care;
 We're a hearty set, on the Level met,
 And we'll part upon the Square.

Such is my very inadequate treatment of a large subject. Many more allusions might have been quoted; many more authors and composers might have been resurrected; and I have had to select my programme with an eye to verse, tune, and brevity, and cannot feel sure that I have given the best or the most representative items available. Moreover, with the exception of the last item, all my material—both music and verse—is from the first fifty years of Grand Lodge. After that, there was a growing output, too large to deal with adequately; while its character changed, perhaps the most noticeable feature being the appearance of a type which may best be described as the Masonic 'hymn.' I can only hope that I may have led some of my 'audience' to take an interest in the subject, for I have certainly dealt with no more than a small fraction of the items which have some story to tell about the Masonry of the period.

I will conclude by expressing my personal thanks—for I feel sure that the Lodge will express its own—to Bro. F. H. Chawner, my colleague at Sedbergh, who has worked with me—I should say *for me*—in setting the music; and to Bro. F. J. Asbury and his party for the excellent rendering they have given of the musical items.

APPENDIX.

Chronological Index of Masonic Verse up to 1767.

[The following Table shows also the sources, the title of book, &c., being placed at the head of each entry, or series of entries.

Following the 'first line' of each Song will be found references to the Music, or old Tune, to which the Song was sung.

The dates on the left represent (so far as I can discover) the earliest appearance of each Song.]

York MS. No. 1

- c. 1600 Much might be said of the noble Art

Newcastle College MS.

- c. 1700 Come all you Masons, hear what I do say

Dumfries MS., No. 4

A caput mortum here you see

Reid's Weekly Journal, 1722

- 1722 Come, let us prepare . . . by Bro. Matthew Birkhead
Music by the Author, B. of C., 1723

Book of Constitutions, 1723

- Adam, the first of human kind . . . by James Anderson
Music, B. of C., 1723
1723 Hail, Masonry! thou Craft divine . . . by Bro. Chas. Delafaye
Original Music by J. F. Lampe, 1739
 ,, ,, *by L—M—Y (MS. in G.L. Lib.)*
 ,, ,, *(anon) (In possession of Bro. W. Heaton)*
Rule Britannia
Sweet are the Charms (by Bro. R. Leveridge)
Whene'er we are alone . . . by James Anderson
Music, B. of C., 1723

Peter Farmer's 'New Model,' 1730

We have no idle prating
The Steward's Song (Leveridge)
Holden, 1797 (a variation of the former)

The Grand Mystery Discovered

- 1724 Here's a health to our Society

Tho. Carmick MS.

- 1727 Of all the world a part, it is inferred

Cole's Collection, 1729

- 1728 You've seen me oft, in gold and ermine dressed (Prologue)
With what malicious joy, ere I knew better (Epilogue)

MS. Rawl. C.136 (Bodleian)

- 1730 As a wild rake, that courts a virgin fair (Prol.) . . . By Bro.
N. Blackerby
Ladies and Gentlemen, I beg you'd stay (Epil.)

Peter Farmer's 'New Model,' 1730

- As I at Wheeler's Lodge one night . . . by Bro. Moses Harris
I'm companion for Lords, and Dukes are my friends . . . by a
Country Attorney
Let malicious people censure
Melpomene, who guides the tongues . . . by Peter Farmer
Now the hungry lions roar (**Chorus in Cole, 1729**)
Music by Bro. R. Leveridge
What though they call us Masons fools
What though they call me country lass

Cole's Collection, 1731

- 1730 By Masons' Art the aspiring domes . . . by Wm. Rufus
Chetwood
Mus. engraved by Bro. Geo. Bickham
1731 Come, all ye elves that be . . . Lodge at Caermarthen
O Blandusia, noble fountain
O my little rolling sailor
On, on, my dear Brethren, pursue your great lecture
Bremner's Freemasons' Songs, Edinb., c.1760
Holden, 1797

Pocket Companion, Dublin, 1761

- Well, here I'm come to let you know my thoughts (Epil.)

Gentleman's Mag., 1732

- 1732 Well, ladies, of the Art of Masonry (Epil.)

MS. Rawl. C.136

- 1733 Let Masonry be now my theme
c. 1734 If Masons have in every Art excelled (Prol.)

Cole's Collection, 1735

- 1735 A health to our sisters let's drink
A Mason's daughter, fair and young
Music by Bro. Commins
Holden, 1797
Glorious Craft, which fires the mind
Let ambition fire thy mind
Care, thou canker
Duet in Eastman, 1825
Grant me, kind Heaven, what I request
Near some cool shade
Duet in Holden, 1797
Eastman, 1825
Guardian Genius of our Art divine
Trio in Hale, 1763
Sing to the honour of those
The merry-ton'd horn
To all who Masonry despise . . . ? by Bro. J. T. Desaguliers
To all you ladies now on land
Where are these hydras? Let me vent my spleen (Epil.)
Gentleman's Mag., 1735
1735 Ha! what a noble show of aprons here (Prol.)

The Book M, 1736

- 1736 A Mason one time condemned for a crime
 Beneath the Masons' awful dome . . . Swalwell
 Hail to the Masons' sacred Art . . . by Bro. L. Umfreville
 If gloomy cares your mind oppress
 The azure lustre of the sky
 We gentlemen who here do meet . . . Swalwell
 When Sanballat Jerusalem distressed
 While others sing of wars and martial feats (Prol.) . . . by Bro.
 R. Bulrley[*sic*]

Engraving by H. Roberts, 1736

'Tis Masonry unites mankind
Music engraved by Roberts

MS. Rawl. C. 136

- ? 1736 I'll tell you a story, a story so merry

Misc. works of J. Banks, 1738

- 1738 Genius of Masonry, descend . . . by Bro. J. Banks
Bickham's Musical Entertainer, 1738 (By C. Vincent)

B. of C., 1738

Ye Brethren of the ancient Craft . . . ? by James Anderson
To all you ladies now on land
Sailor Jack
Glee in Holden, 1797

Lampe's British Melody, 1739

- 1739 Let Ancient Masons boast their style
Music in Lampe

B. Cole, 1751

- 1751 Begin, O ye Muses, a Free-Masons' strain . . . by H. Jackson
At the brow of the hill
Music in Hale, 1763
 Pray lend me your ears, my dear Brethren awhile
Original music, engraved sheet (anon)

Pocket Companion, Edinburgh, 1752

- 1752 No more, my Muse, in doggerel rhyme delight
 Some folks have with curious impertinence strove
Holden, 1797

Pocket Companion, 1754

- 1754 Wake the lute and quivering strings . . . by Bro. Jackson
Music by Bro. Gilding
 When a Lodge of Freemasons are clothed in their aprons
Ye lads of true spirit, pay courtship to claret

Ahiman Rezon, 1756

- 1756 As Masons once, on Shinar's Plain . . . by Bro. L. Dermott
Mutual Love
 As some cracked chemist, of projecting brain (Prol.)
 Attend, attend the strains . . . by Bro. J. Cartwright
Smile, Britannia
 Attend, loving Brethren, and to me give ear . . . by Bro.
 Alexander Kennedy
Derry Down
Air in J. Cole, 1801
 Blest be the day that gave to me . . . by Bro. J. Cartwright
 Come, are you prepared
E. A. Song

- Come, boys, let us more liquor get . . . by Bro. J——. C——.
 Come, come, my Brethren dear
Holden, 1797
- Come, fill up a bumper . . . by Bro. E——. P——.
 Come, follow, follow me
The fairy elves
- From the depths let us raise
E. A. Song
- Hail, Masonry divine
God save the King
Eastman, 1825
- Hail, sacred Art, by heaven design'd . . . by Bro. E—— P——
 Hail, secret Art, by heaven designed
- How blessed are we from ignorance freed . . . by Bro. Alexander
 Dixon
- How happy a Mason whose bosom still flows
How happy a state does the Miller possess
- If to delight to humanise the mind (Prol.)
- If unity be good in every degree
- King Solomon, that wise projector
Come all hands along to the anchor
Jerry Fitzgerald
Have ye heard of a frolicsome ditty
Come, Fye, let us a' to the wedding
Holden, 1797
- Let Masons be merry each night when they meet
- Let worthy Brethren all combine
Hail, Masonry, etc.
- Of all institutions to form well the mind . . . by Bro. R——.
 P——, Esq.
By Jove, I'll be free
- Once I was blind and could not see . . . by Bro. Alexander
 Kennedy
Sailor Jack
Holden, 1797 (=var. of "To all you ladies")
- See in the East the Master placed . . . by Bro. John Jackson,
 S.G.W.
- The curious vulgar could never devise
On, on, my dear Brethren
- To Masonry your voices raise . . . by Bro. J. Cartwright
The Bonny Broom
Holden, 1797
- To the Science that virtue and art do maintain . . . by Bro.
 B——d Cl——ke
By Jove, I'll be free
- Urania, sing the Art divine
Rule, Britannia
- Waste and irregular still the world had been
- We Brethren Free-Masons, let's mark the great name
How happy a state does the Miller possess
- Well, heavens be praised, the mighty secret's out (Prol.)
- When earth's foundation first was laid . . . by Bro. J——. C——.
Rule, Britannia
- When Masonry, by heaven's design
Rule, Britannia
- Whoever wants wisdom must with some delight
Derry down

- With cordial hearts let's drink a health
The first of August
Come, jolly Bacchus, God of wine
Holden, 1797
- With harmony and flowing wine . . . by Bro. L. Dermott
O Greedy Midas
- With plumb, level, and square to work let's prepare
Ye thrice happy few
Long live the King
F.M.'s Magazine iii., p. 363
- Ye ancient sons of Tyre
Ye mortals that love drinking
- Ye people who laugh at Masons, draw near
O Polly, you might have toyed and kissed
- The Free Masons' Melody, Bury, 1818**
- 1757 Like an arch well cemented together . . . by Sir W. Grant
- Pocket Companion, 1759**
- 1758 Behold in a Lodge we dear Brethren are met . . . by Bro. Laurie,
 Alloa
Derry down
Eastman, 1825
- 1759 Though bigots storm, and fools declaim . . . by Bro. Blacklock,
 Dumfries
 Ye thrice happy few
Freemasons' Magazine, Vol. iii.
- Freemasons' Songs, Edinburgh, c. 1760**
- 1760 Come, come, my dear Brethren, great news I proclaim
Freemasons' Songs
- British Magazine, 1760**
- Great Jupiter took it one day in his head . . . by Bro. Alexander
 Reid, from the French
Derry down
Abbot of Canterbury
- In spite of the prejudiced hate . . . (ditto)
An old woman clothed in grey
- Master Key, 1760**
- Must then our Society still be abused
 Ye Brethren all (catch)
- British Mag., or Monthly Repository, 1760**
- Deign, bright Urania, from above . . . by Mr. E——d K——s
 of Reading
- Engraved by T. B., c. 1760**
- Advance, each true Brother, my song now attend . . . by Bro.
 J. Williamson
Music by Bro. L. C. A. Granom
Dear Tom, this brown jug
Holden, 1797
- Pocket Companion, Dublin, 1761**
- 1761 Arise, gentle Muse, and with wisdom inspire
 Five ancient Lodges first began
- Stephen Jones, 1797**
- 1762 When the Grand Master, and great Lord of all . . . Prol.,
 Edinburgh

Hale, Social Harmony, 1763

- 1763 Arise, gentle Muse, and thy wisdom impart . . . by Bro. J. Thomas
Dear Tom, this brown jug
Music by Orme (Hale)
 Comus, away, with all thy revel train . . . by Bro. Jackson
Hale, 1763
 Descend, Urania, mystic maid . . . by Bro. Hudson
Hale, 1763
 'Tis to Masons ever pleasing
Hale, 1763

Multa Paucis, 1764

- 1764 Although I'm no Mason, and cannot be free
 Come, Brethren of Fame

Defence of Masonry, 1765

- 1765 All you who would know what a Mason should be . . . by Bro. Riley
The big-bellied bottle
 A Mason is great and respected . . . by Bro. C. Smart, A.M.
Ye frolicsome sparks of the game
 Come now, loved, loving Brethren . . . by Bro. Brice, Exeter
So blythe as the linnnet
Of noble race was Shenkin
 It has oft of the females been said . . . by Bro. Riley
O my kitten
Ye swains that are courting a maid
 The sun is set, the Lodge is closed . . . by Bro. Riley
Come, learn by this, ye bachelors
As calms appear when storms are past
 Under mystery's wing . . . by Bro. Alex. Reid, from the French
Give us glasses, my wench
 When a Lodge, just and perfect, is formed all aright . . . by Bro. Brice
Roast Beef of old-England--
Oh! the brave tars of old England

Printed (Broadley Collection)

- Joy to my Brother Masons . . . Glasgow Royal Arch

Memoirs of R—ch—d G—rd—n—r, 1782

- While royal splendour and theatric state . . . Prol., by Bro. Richard Gardiner, Swaffham

Select Collection, Exeter, 1767

- 1766 The Hebrew spies of Canaan's land spoke ill . . . Prol., by Bro. Brice
 1767 As long as our coast shall with whiteness appear
Freemasons' Magazine, Vol. iii.
 Assist me, ye fair tuneful Nine . . . by Bro. Foote, Exeter
My fond shepherd
Music by Dr. Arnold
 Attend, Brother Masons, while I faintly describe
 Come, ye Masons so free, who do ever agree
Hearts of Oak
 Come, come, my dear Brethren, and list to my song
Come, come, my fond shepherds

Here let no dull faces of business appear

Inspire me, Muse, with lays divine . . . by Bro. Churchill,
Exeter

The Hemp-Dressers

Of all the places in the town . . . by Bro. Osborne, Plymouth

A-begging we will go

One night as Ned crept into bed

The humours of Rag Fair

Our grave work is o'er, high twelve beats the clock . . . by Bro.
Brice

So blythe as the linnet

When first a Mason I was made . . . by Bro. Osborne

Attic Fire

Eastman, 1825

When Masons in a Lodge do meet . . . by Bro. Osborne

Black Joke

Whilst some sing of love and its amorous flame . . . by Bro.
Foote

Green Sleeves

With grateful hearts your voices raise . . . by Bro. Edw. Fenner,
Bristol

[The Editor will be glad to receive notes of any additional Songs or Tunes, or of any appearances earlier than those noted in the above list.]

A hearty vote of thanks was unanimously passed to Bro. Poole on the proposition of Bro. W. W. Covey-Crump, seconded by Bro. Geo. Norman, comments being offered by or on behalf of Bros. J. Heron Lepper, H. C. de Lafontaine, J. W. Hobbs, G. W. Daynes, B. Telepneff, and Gordon P. G. Hills. In replying to the comments, Bro. Poole expressed his personal thanks to Bro. F. H. Chawner, who had collaborated with him in setting the music, and to Bros. E. Warren, F. J. Asbury, H. W. Burden, and Hedley Staniland, who had so kindly attended and rendered the various musical items.

Bro. W. W. COVEY-CRUMP said:—

It is with much pleasure that I ask you to accord a hearty vote of thanks to Bro. Poole and to those Brethren who have kindly co-operated with him in the lecture this evening. To many of us it has been a very pleasant survey of a province of Masonic lore not hitherto explored, and we all appreciate the research which it has involved. A scope for criticism is scanty, and I feel very deficient in the qualifications requisite for a censor of it, though my appreciation is none the less competent and sincere.

We shall all agree with Bro. Poole's premise that in Masonic meetings in the Eighteenth Century singing played a definite part—a part prominent though quite different from that of the instrumental music which gives dignity and variety to the ceremonial work in our Lodges to-day. His use of the phrase “early organised Masonry” was probably an unconscious pun on Bro. Poole's part. It is needless to point out that organs, harmoniums and pianos were almost non-existent accessories in Lodges in the early part of the eighteenth century. The Moderns Grand Lodge first acquired an organ when their Hall was built in 1775, and even then accommodation was also provided for an orchestra of other instruments. Prior to that time the instrument requisitioned for playing accompaniments in ordinary Lodges would usually be a Violin, Flute or French Horn. The Masonic songs and glees were incidentals in the proceedings (then called “table Lodge”), whilst the Brethren were called off

from labour to refreshment—or, at all events, were at refreshment—and were interspersed between those catechetical exercises which have now become practically obsolete. Consequently, as Bro. Poole reminded us, we cannot entirely separate even the old drinking songs from what we understand as “Lodge music,” though their more obvious analogy would be to the vocal items which nowadays are introduced as a relaxation from post-prandial oratory. May I not add parenthetically a regret that, except for the Entered Apprentice Song (dating from 1721), those vocal items to-day have but seldom a distinctively Masonic congruity?

To-night we have reverted to that old custom of interspersing vocal music in the work of the Lodge, and we shall all agree that the result has been delightfully harmonious.

PRO. GILBERT W. DAYNES said:—

I should like to add my thanks to Bro. Poole for the very charming paper he has read to us this evening and to express my delight at the fascinating manner in which certain of the early Masonic songs have been brought to our notice. These ancient songs—sung by our Masonic forefathers in the eighteenth century—possess an old-world charm that is mostly absent from the usual musical programme at Masonic gatherings to-day.

In the eighteenth century the Masonic song and the toast seem to have been closely interwoven. In many collections of songs a toast is given after each song. In the 2nd Edition of Smith's *Free Masons' Pocket Companion* (1738), *The Master's Song*, by Dr. James Anderson, heads the Collection. This song is divided into five parts, and a toast is given after each part. For instance, after part one there is a note, “stop here to drink the Present Grand Master's Health.”

One of the earliest Masonic songs is the Entered Apprentice's Song, composed by Matthew Birkhead. Throughout the eighteenth century this song, when sung, appears to have had a special ceremony attached to it. In that so-called exposure, *The Three Distinct Knocks*, there is the following note after this song:—

“N.B. When they sing the aforesaid song, they all stand round a great table, and join hands across, that is, your right hand takes hold of your left hand man's left hand; and your left hand man, with his right hand, takes hold of his left man's left hand, and so crossing all round; But when they say the last verse, they jump up altogether ready to shake the floor down.”

Of the many rhyming toasts to be found there is one I like even better than the two quoted by Bro. Poole:—

“To each faithful Brother both antient and young,
Who governs his Passion and bridles his Tongue.”

Bro. Poole refers to songs being sung in Grand Lodge “as late as 26th November, 1728.” In the 2nd Edition of Smith's *Free Masons' Pocket Companion* I find the two following references to Grand Lodge in this connection. There is a note attached to the Warden's Song, by Dr. James Anderson, as follows:—“To be sung at the Quarterly Communication.” There is also a note to the Fellow-Crafts Song, by Charles De la Faye, that that song was “to be sung and play'd at the Grand Feast.”

Bro. Poole quotes eight lines from the Prologue spoken by Mr. William Mills on the 27th December, 1728, at the Theatre Royal, Drury Lane. These self-same lines were used by J. Morgan, in January, 1731, in the dedication he wrote for his collection of tracts, which he entitled *Phoenix Britannicus*

(*A.Q.C.* xix., 127, *et seq.*). The Editor of *The Freemasons' Magazine* prefaced the contents page with these lines, when he published the first number of the Magazine in June, 1793.

The laudatory strain, so prominent in the Entered Apprentice's Song, becomes less pronounced during the second half of the century, and a song in the Edinburgh *Freemasons' Pocket Companion* for 1761 has these two lines:—

“We're Sons of Antiquity
But not of pride.”

These lines occur in the song, quoted by our Lecturer, from the *Free Mason's Songs*, by Robert Bremner.

The item quoted from *The Generous Freemason*, written by W. R. Chetwood, was one of seven new songs selected by Anderson for inclusion in the *Constitutions* of 1738, and was there entitled—“An Ode to the Free Masons.” Chetwood seems to have been at first a Bookseller and, later, Prompter at the Drury Lane Theatre. He died about 1760, and there is a fairly full account of him in our *Transactions* (*A.Q.C.* xxi., 155-6). Another song appearing in the *Constitutions* of 1738 is The Deputy Grand Master's Song. It commences:—

“On on my dear Brethren, pursue your great Lecture,
And refine on the rules of old Architecture:
High Honour to Masons the Craft daily brings,
To these Brothers of Princes and Fellows of Kings.”

To this song an additional stanza was added by Brother Gofton, “at the time when the Prince was made a Mason, and while the Princess was pregnant.”

From the so-called exposure, *Hiram, or The Grand Master Key*, published in 1764, it would appear that there were really two classes of Masonic songs. There were those which were sung after the Lectures, and as a prelude to certain toasts. They were sung during Lodge hours, and dealt mainly with Masonry and its principles. The most important of them appear in the various editions of the *Book of Constitutions*. So, also, in the Minutes of the Lodge of Friendship No. 6, for the 10th March, 1740, it is recorded:—

“Part of the Songs of the Craft were read by the Master in lieu of
a Lecture from the Constitutions.”

There were, also, those sung at the end of the evening, either just before, or even after, the Lodge was closed. Thus, in *Hiram, or the Grand Master Key*, we read:—

“It sometimes happens, that after the Lodge is closed, some Member,
being warmed with the juice of the grape, thinks he may dispense
with the laws of Decency, and indulge himself with an Obscene Song:
but though it is a Maxim pretty generally receiv'd, that good Singers
should be free from all Restrictions, yet the better sort of Freemasons
have not adopted it, though they do not exclude gay and joyous songs
after the Lodge is shut.”

Bro. Poole quotes the song, “We have no idle prating, of either Whig or Tory.” This song, said to have been composed by a Country Attorney on his being admitted a Mason, appears in Peter Farmer's Book, *A New Model for Rebuilding Masonry*. In this work the song is prefixed by the note:—

“The following song was sung by a Son of Bacchus at a Bacchanalian
Banquet of Free Masons and passed the approbation of the late D.
of W.”

This indicates its date as being between 1721 and 1725.

I observe that Bro. Poole attributes the song, “To all who Masonry despise,” to Dr. J. T. Desaguliers. I should be glad to know upon what authority, as I cannot find it attributed to him in any book that I have

consulted. It is termed "The Sword Bearer's Song," by Anderson, in the *Constitutions* of 1738, and he appears to have been the first to have so named it. There is no title to the song in *Ahiman Rezon*, where it appears with the altered verse mentioned by Bro. Poole. This was no doubt because, in 1756, the Antients Grand Lodge did not appoint a Grand Sword Bearer. It may also be mentioned in passing that all the eleven songs printed in the *Constitutions* of 1738 were incorporated by Laurence Dermott in the first edition of *Ahiman Rezon*. In each case, however, where Lord Carnarvon's name appears in the earlier set Dermott has altered the line. Although Dermott altered the verse quoted by Bro. Poole, the original verse was retained by Wellins Calcott in his *Candid Disquisitions*, and also by the Author of the *Edinburgh Freemason's Pocket Companion* of 1765. Another of the songs taken by Laurence Dermott for his collection in the first edition of *Ahiman Rezon* was one beginning:—

"As I at Wheelers Lodge one Night."

This song was composed by a Member of the One Tun Lodge in Noble Street, Falcon Square, London, a Lodge constituted under the premier Grand Lodge in May, 1722, and now Royal Alpha Lodge No. 16. Bro. Dermott was thus quite impartial as to the source from whence he culled his Masonic harmony.

Richard Gardiner, who composed the Prologue spoken in 1765, at Swaffham, Norfolk, was a founder and the first Master of the Great Lodge at Swaffham, remaining an active member until 1770. He appears to have been the mainstay of that Lodge (*A.Q.C.* xx., 232, *et seq.*).

The song, "Attend loving Brethren and to me give ear," in which the verse commencing "Let Moderns and Critics with impious Rage" appears, is stated in *Ahiman Rezon* of 1756, to have been composed "by the foregoing Hand." As the last previously named song in *Ahiman Rezon* is given as "By Brother L—— D——," it might be assumed that the song in question was by him. In the second edition, however, it is stated to have been written by "Brother Alexander Kennedy, Schoolmaster." It is omitted from some of the later editions. Prichard was still remembered in 1807, as also was Slade, for we find, in the edition of *Ahiman Rezon* for that year, an Ode which, after describing the vain efforts of the "curious world with prying eyes" to discover the "Masons Mystery," ends thus:—

"And after all their wise conceits are weigh'd,
Spite of tales of Pritchard, Plct and Slade,
They ne'er can know how a Freemason's made."

Bro. Poole refers to an anti-Masonic movement of about 1757 or 1760. It was about this time that the third great series of so-called exposures began to make their appearance, edition after edition, of one or other of them, being published. In the first edition of the *Edinburgh Freemason's Pocket Companion*, published in 1761, the first piece printed in the Appendix was "Act of the Associate Synod concerning the Mason Oath." This Act was promulgated in Edinburgh on 25th August, 1757, and was first published in the *Scots Magazine* for that month. The action taken by the Associate Synod may have been inspired by the so-called exposure that had appeared previously in the *Scots Magazine* in 1755. This strongly worded denunciation by the Associate Synod of Freemasonry produced a reply entitled "An impartial examination of the Act of the Associate Synod against the Free-Masons," which was published in the *Edinburgh Magazine* for October, 1757. This was also reprinted in the Appendix above referred to. I think that it is very probable Bro. Laurie of the Lodge of Alloa, and Bro. Blacklock of the Lodge at Dunfries, who, in 1758 and 1759 respectively, wrote the songs mentioned by Bro. Poole, were inspired to do so by these two Articles, and the stir they must have created in the Lodges in Scotland.

Finally, I would like fully to endorse the remarks of Bro. Poole as to the value of some of the suggestions and hints contained in the song and verse of the period under review. There is, I am sure, much to be learnt from a careful perusal of the many collections of songs; and while there is undoubtedly a vast amount of rubbish to be cast aside there is also an abundance of valuable material to be gathered together.

Bro. B. TELEPNEFF said:—

It is a great pleasure for me to be able to congratulate Bro. Poole on his excellent paper, both entertaining and instructive. Its instructiveness may even possibly be overlooked behind its entertaining side; yet the paper provides, in my opinion, not only valuable glances into 'the atmosphere' of early Masonic Lodges in England, but also into other matters of importance. Such, taking one instance, is Bro. Poole's evidence concerning the Old Charges not being quite forgotten even "by the middle of the eighteenth century."

Bro. Poole limits himself strictly to the first fifty years of the existence of the Grand Lodge of England; also, he does not refer to Masonic songs in Continental Lodges of the same period. Thus he very generously leaves fascinating vistas for similar research in other Masonic periods and areas. It would be, therefore, hardly relevant to review to-night Continental achievements in Masonic song and verse. I hope, however, to be not altogether out of place by giving an English translation of a few lines sung in Russia about 1741 to 1761 in honour of General James Keith, the first real propagator of Masonic Art in Russia and the second Provincial Grand Master of that country, appointed as such by the Grand Lodge of England during the period embraced by Bro. Poole's paper. The song, of which I have translated only the first part, exhibits the same "laudatory, moral and social" characteristics which are so aptly illustrated by Bro. Poole's examples:—

"Then¹ Keith, enlightened, came to the Russian Empire
And, full of zeal, lit up for us the sacred fire.

A Temple of Wisdom² he erected, and its spark
Showed Virtue, Brotherhood to Masons, still in dark.

He was an image of the Sun whose rise, so bright,
Is message of the shining dawn of the Queen of Light"—

i.e., of the rise of Freemasonry in the dark world of the profanes.

Bro. H. POOLE *writes* as follows, in reply:—

There seems to be little for me to do beyond congratulating myself on my good luck in lighting upon material which has 'gone down' so well. I hasten to apologise for my pun (if any); and I almost feel that I ought to apologise for not having put before the Lodge more music and less prose.

Bro. Daynes has caught me out on the date of a song from Peter Farmer: and I am very glad to be able to correct my Appendix accordingly. In this connection, may I say that any corrections or additions will be very gratefully received, so that my list may form the basis of a record, as complete and accurate as possible, of the verse of the period for the benefit of future students.

Bro. Daynes also challenges my attribution of a Song to Desaguliers; and all I can say is that I have found it so stated in one of the many collections which I have looked through, and of which I have made no note. The complete

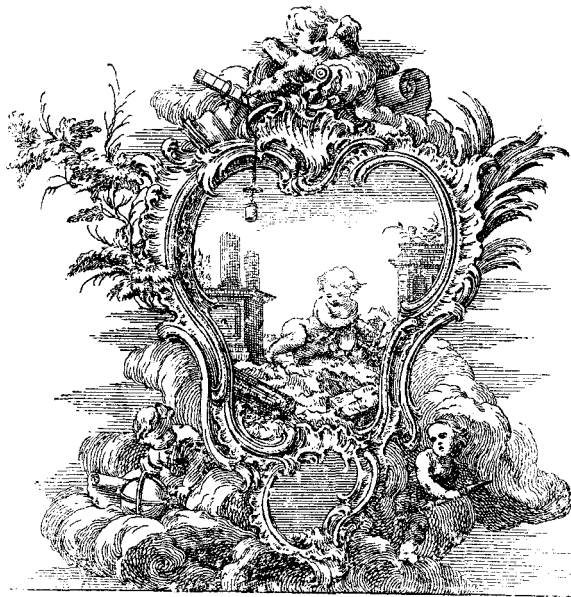
¹ After Peter the Great, the traditional founder of Russian Freemasonry.

² A Lodge, no doubt.

silence of the vast majority as to the authorship of this song makes the ascription very doubtful indeed, and I have only allowed it to stay in my Appendix with a query.

I like Bro. Telepneff's suggestion that others may in due course deal with the Masonic Songs of other countries, and I hope that it will be acted on before long.

Since this paper was read, several Lodges have adopted songs which I collected, or verses with fresh tunes composed for them, for use at their meetings—and I believe they are appreciated. I can only say that I shall be very pleased to do what I can to help on any such movement, and to place any material I have at the disposal of either singer or student.



MASONIC PERSONALIA, 1723-39.

FREEMASONS named in the GRAND LODGE MINUTE BOOKS 1723, 24th June, to 1739, 12th December, WHOSE NAMES ALSO APPEAR IN THE DICTIONARY OF NATIONAL BIOGRAPHY.

A COMPARISON showing PROBABLE IDENTITIES.

COMPILED BY BRO. W. J. WILLIAMS.



THE First two Minute Books of the Grand Lodge of 1717 contain three lists of the names of Members of Lodges, as well as incidental references to Freemasons who were not included in either of these lists; some of whom indeed were made Freemasons after the latest of the lists was compiled. The lists are commonly known as the 1723, 1725, and 1730 lists, although, in some cases, it is clear that Lodges constituted after the year dates are included.

Brother Songhurst, the Editor of *Q.C.A. x.*, which comprises the two Minute Books referred to, intimated, in the introduction to the Reprint, that the names of Freemasons so recorded might usefully be gone through so that the Craft might know more about them.

The following particulars are the result of a comparison between the names in *Quatuor Coronatorum Antigrapha*, vol. x., and the *Dictionary of National Biography*. The inclusion of a short Biography of any person in that monumental work indicates that he attained a certain degree of eminence or notoriety.

The mere coincidence of names is not sufficient to prove identity; but where the period of the person, as well as his name, coincide, the identification becomes at least probable. Thus if we find a name in the 1730 list which agrees with a name in the *D.N.B.*, identification is (save in some very rare case) excluded if the person in the *D.N.B.* is stated to have been born less than twenty years before 1730. If, however, such a person were born in 1705 and died after 1730, according to the dates given in the *D.N.B.*, identification would be probable. Strict legal identification is, in many cases, not obtainable; but in most of the items hereinafter particularized, the ordinary critic who has not unduly developed the sceptical side of his mentality, will probably conclude that the persons named are identical. In some cases where I have had a doubt on the subject, it has seemed to me better to provide my readers with the materials for forming their own judgment, than that I should exclude such names from the list. There are also a few names where, although the dates entirely negative identity, the similarities of names are interesting and point to a close relationship worthy to be recorded. The particulars given sufficiently indicate such cases.

Every name in *Q.C.A. x.*, has, I believe, been compared by me with the *D.N.B.* There are many persons of nobility, and of rank in the Army, and in social life, who are named in the Minutes, but not in the *D.N.B.* These names remain for investigation and description by other students, except so far as they have already been noted in these *Transactions* and elsewhere. Nearly 200 names are included in the following list.

In addition to the information contained in the *D.N.B.* a few incidental matters have also been noted. Reference has also been made to the British Museum Catalogue of engraved Portraits, and the information thereby obtained has been included so far as it appears to have a Masonic bearing. Some information culled from *Hogarth's London* by H. B. Wheatley, F.S.A. (1909), has also been embodied.

For information and co-operation in much of the work the compiler desires to express his indebtedness to Bro. W. J. Songhurst, P.G.D., the Editor of these *Transactions*.

Adamson, Mr. Thomas. *Q.C.A.*, x., 187.

Lodge: Daniel's Coffeehouse in Lombard Street (1730 List).

Adamson, Thomas (fl. 1680). *D.N.B.*, i., 115. Master-gunner: published *England's Defence, a Treatise concerning Invasion*, 1680.

The Freemason so named is more likely to be his descendant.

Albemarle, Earl of. *Q.C.A.*, x., 272. Present at Grand Lodge 15th April 1736. Not named in any of the Lists of Lodge Members.

Koppel, William Anne (1702-1754). *D.N.B.*, xxxi., 44. Second Earl of Albemarle. Succeeded to Earldom 1718. On 7th May 1733, appointed Colonel of 3rd troop of Horseguards. Governor of Virginia, 1737. Lieut.-General. On the Staff at Dettingen, 1743. Wounded at Fontenoy, 1745. At Culloden, 1746. Commander in Chief in North Britain, 1748. K.G. 1749. He was a great spendthrift. He was buried in the Chapel in South Audley Street, London.

Alcock, Mr. Thos. *Q.C.A.*, x., 177.

Lodge: King's Arms in Cateton Street (1730 List).

Alcock, Thomas (1709-1798). *D.N.B.*, i., 238. Miscellaneous writer. Younger brother of Dr. Nathan Alcock.

Thomas Alcock was educated at Brasenose, Oxford. Entered the Church and was presented to the Vicarage of Runcorn in Cheshire. Afterwards held a living at Plymouth.

(His brother, Dr. Nathan Alcock, was M.A., M.D., F.R.S., and afterwards practised at Runcorn.)

Anderson, Rev. James. *Q.C.A.*, x., in many places. Also Articles in *A.Q.C.*, xviii., 9 and 28; xxiii., 6; and xxxvi., 36 and 86.

Anderson, James (1680 ?-1739). *D.N.B.*, i., 380. In 1723 and 1725 Lists as of the Horne Tavern Lodge at Westminster. The names in the 1730 List are not supplied in the case of that Lodge. In 1725 he was also member of Lodge at Solomon's Temple, Hemmings Row.

Arbuthnott, Dr. *Q.C.A.*, x., 27.

Lodge: Bedford Head, Covent Garden (1725 List).

Arbuthnot, John (1667-1735). *D.N.B.*, ii., 62. Physician and Wit. The British Museum has plate No. 3 of Groups at Button's Coffee House which includes a portrait of Dr. Arbuthnot attributed to Hogarth. He was interred in the Church of St. James's, Piccadilly.

Asgill, John. *Q.C.A.*, x., 176.

Lodge: Three Tuns at Billingsgate (1730 List).

Asgill, John (1659-1738). *D.N.B.*, ii., 159. Eccentric Writer. Called to the Bar 1698. M.P. for Enniscorthy 1703. For Bramber 1705. Passed much of his life in the Fleet. He is mentioned in Coleridge's Table Talk and Southey deals at some length, with his writings as to eternal life, in *The Doctor*, &c.

Athol, Duke of. *Q.C.A.*, x., 252.

Present in Grand Lodge 17th April 1735.

Murray, James, Second Duke of Atholl (1690 ?-1764). *D.N.B.*, xxxix., 371. Succeeded to Dukedom in 1724 consequent on his Brother William.

Marquis of Tullibardine, being attainted. Lord Privy Seal 1733-63 (that is when he visited Grand Lodge). Keeper of the Great Seal and Lord Justice General 1763.

Ball, John. *Q.C.A.*, x., 28.

Lodge: Sun Tavern in Clare Markett (1725 List).

Ball, John (1665?-1745). *D.N.B.*, iii., 74. Presbyterian Minister at Honiton 1705-45; opened seminary which on account of his learning was not suppressed under Toleration Act; published religious works.

(I can find no indication of his having been near London.)

Baskett, John. *Q.C.A.*, x., 10 and 27.

Lodge: The Cardigan Head at Charring Cross (1723 and 1725 Lists).

Baskett, John (d. 1742). *D.N.B.*, iii., 369. King's Printer. Master of Stationers' Company 1714-5. Bankrupt in 1731. Printed a New Testament in 1742. Publisher of the "Vinegar" bible.

His Son, Thomas Baskett (x., 27) was also a Freemason in the same Lodge, and King's Printer. He printed the Old Testament in 1743 and died in 1761.

Bates, Tho. *Q.C.A.*, x., 16, 32, 177.

Lodge: The Dolphin in Tower Street (1723 and 1725 Lists).

Mr. Thos. Bates at page 177 in 1730 List, at the Lodge Kings Arms in Cateton Street.

Bates, Thomas (fl. 1704-1719). *D.N.B.*, iii., 399. Naval Surgeon. F.R.S. in 1719. Practised in London. Energetic measures adopted on his advice stamped out Cattle Plagues which had reached Islington Cowyards. The date of his death is uncertain.

Beckingham, Mr. *Q.C.A.*, x., 27, 32.

Lodges: Bedford Head, and King's Armes, St. Paul's. (Both in 1725 List).

Beckingham, Charles (1699-1731). *D.N.B.*, iv., 85. Dramatist. Produced plays at Lincoln's Inn Fields Theatre in 1718 and 1719. Quin played Scipio in Beckingham's Scipio Africanus.

Bedford, Wrothesley, Duke of. *Q.C.A.*, x., 38.

Lodge: Queen's Head at Bath (1725 List).

There is no separate article about him in *D.N.B.*, but xlix., 447, refers to John Russell the 4th Duke as second son of Wriothesley *Russell* second Duke of Bedford and as having succeeded his Brother the 3rd Duke in 1732. The third Duke was (according to Burke's Peerage) born 25th May 1708; succeeded to the Peerage 26th May 1711, and died 23rd October 1732. Thus he was only 17 in 1725 when he was a Member of the above Lodge.

Berkeley, Maurice. *Q.C.A.*, x., 33.

Lodge: Dolphin in Tower Street (1725 List).

D.N.B., iv., 365, has a notice of Maurice Frederick Fitzhardinge Berkeley, first Baron Fitzhardinge (1788-1867). Probably the Freemason Maurice Berkeley was his ancestor.

Berkley, Miles. *Q.C.A.*, x., 28.

Lodge: Bull Head in Southwark (1725 List).

D.N.B. in Supplement i., 183, has a notice of Miles Joseph Berkeley (1803-1889), an eminent botanist and F.R.S. He may be a descendant of the said Miles Berkley.

Bertie, Mr. Peregrine. *Q.C.A.*, x., 184.

Lodge: Rainbow Coffee House in York Buildings (1730 List).

D.N.B., iv., 404, has an article on *Bertie, Peregrine*, Lord Willoughby De Eresby (1555-1601); and under Sir Thomas Bertie states that he married daughter of Peregrine Bertie Esq. whose name he assumed 1788.

In the British Museum List of engraved Portraits is one of Bertie, Peregrine (of Long Sutton, Lincolnshire), 1688-1743.

Bickham, George. *Q.C.A.*, x., 172, 191.

Lodges: Castle and Legg in Holbourn, and Oxford Arms in Ludgate Street. (Both in 1730 List).

As these are both in the 1730 List and at different Lodges they are probably the two persons named in *D.N.B.*, v., 8, as follows:—

Bickham George the younger d. 1758 Engraver, one of the earliest political caricaturists; and his Father *Bickham* George the elder d. 1769 Writing Master and Engraver. The latter was the most celebrated penman of his time. In 1743 he published a folio volume, "The Universal Penman." This gives his portrait in a Headpiece to a Poem and in a frontispiece depicts a penman. At the foot of that picture, on the floor, a gauge and Compasses appear.

Blackbourn, or Blackburne, Mr. *Q.C.A.*, x., 8, 25.

Lodge: Rummer Tavern at Charing Cross (1723 and 1725 Lists).

Blackbourn, John (1683-1741). *D.N.B.*, v., 119. Nonjuror who in 1725 was consecrated by "King James III." bishop of nonjurors. He published an edition of Bacon's works in 1730. He took part in the consecration of Richard Rawlinson as a nonjuring Bishop.

Seeing that Brother Richard Rawlinson, also a nonjuror, was consecrated a Bishop in 1728 but is frequently referred to as Mr. Richard Rawlinson, there is a fair probability that the Blackbourn named in the Minutes is the person referred to in *D.N.B.*

Blackbourn lived in Little Britain for a time and was buried at Islington.

Bladen, Mr. *Q.C.A.*, x., 8, 25.

Lodge: The Rummer at Charing Cross (1723 and 1725 Lists).

Bladen, Martin (1680-1746). *D.N.B.*, v., 154. He was M.P. for three places *circa* 1715-1746. Supported Sir Robert Walpole. 1714 Comptroller of the Mint. 1717-1746 Commissioner of trade and plantations. Was a Lieut.-Colonel.

Pope satirises Bladen in *Dunciad*, Book IV., thus:—

"With French libation, and Italian strain
"Wash Bladen white, and expiate Hays's stain."

Warton's note on this is:—"Colonel Martin Bladen was a man of some literature, and translated Cæsar's *Commentaries*. I never could learn that he had offended Pope. He was uncle to William Collins, the poet, whom he left an estate."

Martin Bladen was buried in the Chancel of Stepney Church. Inscription is in Lyson's *Environs*.

Boswell, Rev. Mr. John. *Q.C.A.*, x., 37.

Lodge: Queen's Head, Bath (1725 List).

Boswell, John (1698-1756). *D.N.B.*, v., 439. Author. B.A. Balliol College, Oxford, 1720. Tutor. M.A. at Cambridge. Prebendary of Wells, 1736. He was the Author of Sermons and other Works. There is a Latin Inscription to his Memory in Taunton Church.

Bowen, Emanuel. *Q.C.A.*, x., 19, 24, 44.

Lodges: Blew Boar in Fleet Street (Eman Bowing, Master); Griffin in Newgate Street (Warden); Nagshead and Starr in Carmarthen, South Wales (Master, 9th June 1726) (1723 and 1725 Lists). A deputation was given to him with others to constitute this Lodge.

Bowen, Emanuel (fl. 1752). *D.N.B.*, vi., 48. Map engraver to George II. and Louis XV. He published a Complete Atlas of Geography 1744-7. He is said to have been the Engraver of the List of Lodges for the year 1744. Musgrave's Obituary gives the date of his death as 8th May 1767.

Bowen, Thomas. *Q.C.A.*, x., 45.

Lodge: at Carmarthen, where he is described as a Glover (1725 List).

Bowen, Thomas (d. 1790). *D.N.B.*, vi., 48. Engraver. Son of Emanuel Bowen. He died in Clerkenwell Workhouse at an advanced age in 1790. (Can this be the Mason who was described as above?)

Bradbury, Thomas. *Q.C.A.*, x., 25.

Lodge: Rose & Crown in King Street, Westminster (1725 List).

Bradbury, Thomas (1677-1759). *D.N.B.*, vi., 150. Congregational Minister in London 1707 to 1728 and after. Published religious works and sermons, many of which were political. It is said that upon the death of Queen Anne he took for his text on the occasion of her funeral sermon, "Go, see now this cursed woman and bury her, for she is a king's daughter." He was a turbulent spirit who brought upon himself strong reproof from Daniel Defoe.

Several engraved portraits of him are in the British Museum Catalogue, including one by J. Faber, Senr., and one by J. Faber, Junr.

Brown, Mr. John. *Q.C.A.*, x., 4, 35, 42, 164, 194.

Lodges: Queen's Head Turnstile, Holborn (1723 List); Bell Tavern at Westminster (1725 List); King Hen. Head, Seven Dyalls (1725 List); Three Kings in Spittle Field removed to the Sash and Cocoe Tree in Upper Moore Fields (1730 List); and Crown in Upper Moore Fields (1730 List).

Brown, John (d. 1736). *D.N.B.*, vii., 10. Chemist. F.R.S. 1722. Published discoveries in Chemistry. Served on Council of the Royal Society 1723-1725.

(There may be two or more John Browns in the Minutes.)

Byram, John. *Q.C.A.*, x., 170.

Lodge: Swan in Long Acre (1730 List).

Probably same as John *Byrom*.

(See note by Bro. Simpson in *A.Q.C.*, xxi., 236, who cites a Poem where the name is spelled *Byram*.) His Portrait is in *A.Q.C.*, xxi., 236-7.

Byrom, John. *D.N.B.*, viii., 129. Teacher of Shorthand. Published verses. Author of the Christmas Hymn "Christians, Awake!"

His Diary shows he was on friendly terms with several eminent Masons: but records his non-acceptance in the year 1725 (April 6th) of an offer to be made a Mason. (*A.Q.C.*, xxix., 85.) He was a Jacobite.

Cantillon, Mr. *Q.C.A.*, x., 26.

Lodge: Bedford Head, Covent Garden (1725 List).

Cantillon, Richard (d. 1734). *D.N.B.*, viii., 455. Born towards end of seventeenth century. Economist. Of Irish extraction. Merchant in London and Paris. Murdered by his cook at his house in Albemarle Street. A book by him on the modern science of economics is said by Jevons to be "more emphatically than any other single work, the cradle of political economy."

Carpenter, Colonel. *Q.C.A.*, x., 23, 118, 119, 131, 138, 144, 198.

Carpenter, Hon. Col. *Q.C.A.*, x., 5.

Carpenter, Lord. *Q.C.A.*, x., 217, 218.

Lodge: The Horne Tavern at Westminster (1723 and 1725 Lists).

29th Jan. 1730. The Honble. Coll. Carpenter. Senr. Grand Warden appointed by the Duke of Norfolk G.M.; present as G. Warden at Grand Lodge on 21st April 1730, 15th Dec. 1730, 29th Jan. 1731, and 17th March 1731; named in list of officers 1729 as G. Warden.

(The Duke of Norfolk was declared G. Master for the ensuing year in January 1729 old style.)

Was present at Merchant Taylor's Hall 19th April 1732, when Viscount Mountague was installed as G.M., and dined with him at Hampstead.

He is not mentioned in *D.N.B.*

His Father, George, Baron *Carpenter*, had a very notable military career and was a General. Suppressed the northern rebellion at Preston in 1715.

Commander in Chief in Scotland. Created Baron Carpenter in the Irish Peerage in 1719. M.P. for Whitchurch 1714 and for Westminster 1722-9.

Probably the Col. Carpenter named in *Q.C.A.* was his son and succeeded to the title in 1732 on his father's death.

Chandler, Mr. Richd. *Q.C.A.*, x., 190.

Lodge: Sun in Fleet Street (1730 List).

Chandler, Richard (d. 1744). *D.N.B.*, x., 39. Printer and Bookseller: in partnership with Cæsar Ward; committed suicide on financial failure. In 1737 his firm issued an octavo catalogue of 22 pages, of works published by them.

Note.—The title page of the 1738 Edition of the *Constitutions* by James Anderson, D.D., has this at foot:—

London: Printed for Brothers Cæsar Ward and Richard Chandler, Booksellers, at the Ship without Temple-Bar; and sold at their shops in Coney Street, York, and at Scarborough-Spaw.

(Cæsar Ward's name does not appear in *Q.C.A.*, x., unless he be the Mr. Ward at p. 43 in 1725 List. Lodge: Mitre Tavern, Covent Garden. Cæsar Ward was Gazetted a Bankrupt in June 1745.)

Cibber, Mr., Jun. *Q.C.A.*, x., 178.

Lodge: Bear and Harrow in the Butcher Row (1730 List).

Cibber, Theophilus (1703-1758). *D.N.B.*, x., 362. Actor and Playwright. Patentee of Drury Lane Theatre 1731-2. Son of the more celebrated Colley Cibber. In 1733 he published a letter to J. Highmore complaining of harsh treatment received from patentees of Drury Lane Theatre. There is an engraved Portrait of him in the British Museum Catalogue.

Clark, John. *Q.C.A.*, x., 19, 27.

Lodges: The Blew Boar in Fleet Street (1723 List); and The Castle Tavern, St. Giles (1725 List).

Clark, John (1688-1736). *D.N.B.*, x., 403. Writing Master of London, who published books on Penmanship and Book-keeping 1708-32. There are two engraved Portraits of him by G. Bickham in the British Museum.

Cleland, Mr. William. *Q.C.A.*, x., 153.

Lodge: One Tun in Noble Street (1730 List).

Cleland, William (1674?-1741). *D.N.B.*, xi., 30. Friend of Pope.

For further particulars see my Paper on Pope in *A.Q.C.*, xxxviii.

Cobham, Ld. Viscount. *Q.C.A.*, x., 37.

Lodge: Queen's Head at Bath (1725 List).

Temple, Sir Richard, Viscount Cobham and fourth Baronet of Stowe (1669?-1749). *D.N.B.*, lvi., 40.

This Brother was a General, an M.P., and Colonel under Marlborough. He was made Baron in 1714 and Viscount Cobham in 1718 by George I. Captured Vigo in 1719. Opposed Walpole. Field Marshal and Colonel of the Horse Guards in 1742, but resigned his commission on political grounds. He rebuilt Stowe.

Pope wrote of him. He was a member of the Kit-Cat Club. Portraits of him were engraved by John Faber, junr. (1732), and George Bickham (1751). Both Engravers were Freemasons.

Coleraine, Lord. *Q.C.A.*, x., 81, 82, 83, 85, 95, 116, 119, 131, 133, 144, 165, 197, 203, 204, 210, 217, 222, 300.

Lodge: Swan in Tottenham High Cross removed to the Three Tuns and Bull Head in Cheapside (1730 List). This is now the Castle Lodge of Harmony No. 26.

At p. 197 (date 1727): The Right Honble. Henry Lord Coleraine, Baron of Coleraine in the Kingdom of Ireland.

The Masonic activities of this Noble Brother are worthy of separate treatment.

Hare, Henry, Third Baron *Coleraine* (1693-1749). *D.N.B.*, xxiv., 367. Antiquary. At Corpus Christi College, Oxford. Became F.S.A. in 1725 and

was frequently Vice-President. F.R.S. in 1730. Member of Spalding Society to which so many eminent Freemasons belonged. M.P. for Boston 1730-4 (as his peerage was Irish he could sit in the House of Commons). Buried at Tottenham. There are engraved Portraits of him in the British Museum Catalogue.

Collins, Richd. *Q.C.A.*, x., 19.

Lodge: The Blew Boar in Fleet Street (1723 List).

Collins, Richard (d. 1732). *D.N.B.*, xi., 374. Draughtsman of the Spalding Society. Was a pupil of Michael Dahl the portrait painter.

Cooper, Richard. *Q.C.A.*, x., 19.

Lodge: The Blew Boar in Fleet Street (1723 List).

Cooper, Richard, the elder (d. 1764). *D.N.B.*, xii., 146. Engraver. Pupil of John Pine, the Engraver of Lodge Lists, &c. Studied in Italy and settled in Edinburgh. Engraved many portraits, including one of himself in British Museum.

Courteville, Raphael. *Q.C.A.*, x., 15.

Lodge: The George at Charing Cross (1723 List).

Courteville, Raphael or Ralph (d. 1772). *D.N.B.*, xii., 347. He is described as organist and political writer: author of *Memoirs of Burleigh* 1738. Being editor of the 'Gazetteer,' which was a government organ, he was nicknamed 'Court-evil.' His Father died in 1675, so he must have been at least 96 years old in 1772.

Cox, Revd. Mr. Thomas. *Q.C.A.*, x., 33.

Lodge: Dolphin in Tower Street (1725 List).

Cox, Thomas (d. 1734). *D.N.B.* Topographer; Rector of Chignal Smealy 1680-1704. Vicar of Broomfield 1685-1734, and Rector of Stock-Harvard in Essex 1703-34.

Published translations and Sermons 1694-1726 and edited Camden's *Britannia* 1720-1731 (published in the Savoy).

His literary work must have necessitated frequent visits to London, and the identity seems reasonably probable, especially as he was Lecturer of St. Michael's, Cornhill, until he resigned in 1730.

Coxeter, Tho. *Q.C.A.*, x., 29.

Lodge: Sun, Southside, St. Paul's (1725 List).

Coxeter, Thomas (1689-1747). *D.N.B.*, xii., 422. Described as a literary antiquary who entered Trinity College, Oxford, 1705. Came to town at completion of his University course. A collector of old English plays. Said to have forged titles of plays. Was buried in the Chapel Yard of the Royal Hospital of Bridewell.

Coxon, Tho. *Q.C.A.*, x., 15, 32.

Lodge: The Queen's Head in Great Queen Street (1723 and 1725 Lists).

Coxon, Thomas (1654-1735). *D.N.B.*, xii., 423. Joined the Jesuits in 1676. Mission Priest in England 1695-1724; died at St. Omer. Prepared the splendid edition of Ribadeneira's *Lives of the Saints*, London 1730 fol. translated by Hon. Wm. Petre.

(This may be nothing more than a coincidence of names and dates. Still, there was nothing to prevent a Jesuit being a Freemason in 1723-5. The Papal Bull was not dated until 1738. The omission of the prefix Reverend can easily be accounted for having regard to certain Statutes.)

Crauford, Earl of (G.M.). *Q.C.A.*, x., 231, 238, 239, 240, 241, 243, 247, 251, 252, 253, 264, 271, 273, 281, 286.

The particular English Lodge (if any) of which the Earl may have been a Member is not stated.

It will be seen that there are fifteen entries mentioning him in the Minutes and as these range only from 13th Dec. 1733 to 28th April 1737, he must have

been very active as a Mason during that period. He had been made a Mason in the Lodge of Edinburgh (Mary's Chapel) on 7th August 1733.

Lindsay, John, 20th Earl of Crawford (1702-1749). *D.N.B.*, xxxiii., 305. He was educated at the universities of Glasgow and Edinburgh and at a military academy in Paris. Entered the Army in 1726. Scots representative Peer in 1733. (This would bring him to London.) Captain in 1734 he served under Prince Eugene in 1735 (specially distinguishing himself at the Battle of Clausen on 17th October 1735) and in the Russian Army 1738-41. He was at Dettingen and Fontenoy and took part in crushing the 1745 Rebellion. Made Lieut.-General in 1747. His Portrait by Worlidge is in *Q.C.* St. John's Card 1906 together with a Memoir by Brother Henry Sadler.

Dalton, Mr. John. *Q.C.A.*, x., 160.

Lodge: Anchor & Baptist's Head in Chancery Lane (1730 List). In this Lodge List there are twenty-five members every one being styled "Mr."

Dalton, John (1709-1763). *D.N.B.*, xiii., 427. Poet and Divine. Entered Queen's College, Oxford, 12th October 1725, and took M.A. degree in 1734. If he is the same person as the one named in the Minutes he must have become a Mason as soon as he was twenty-one.

He adapted Milton's *Comus* for the stage in 1738. Became Fellow of his College. Canon of Worcester 1748. Rector of St. Mary at Hill in 1748. and D.D. in 1750. He published Sermons and Poems. Was buried in Worcester Cathedral, where there is a Monumental Inscription to his Memory. He raised funds to help a granddaughter of Milton.

Dance, Mr. Geo. *Q.C.A.*, x., 44.

Lodge: Bell Tavern, Nicholas Lane (Master in 1725 List).

Dance, George, the elder (1700-1768). *D.N.B.*, xiv., 10. Architect and Surveyor to the Corporation of London. The present Mansion House was designed by him (1739). A collection of his drawings is in the Soane Museum.

(*Note*.—His son, George Dance, the younger, 1741-1825, had a yet more distinguished Architectural career. He followed his Father as City Surveyor. Rebuilt Newgate. Built the front of the Guildhall and was Professor of Architecture at the Royal Academy.)

De L'Abelye, Charles (p. 42). *Q.C.A.*, x., 42, 84, 90, 101, 185.

De Labelye, Charles (p. 84); **Mr. Labelle** (p. 90); **Br. Labelle** (p. 101):

De La Belie, Mr. Cha. (p. 185).

Lodges: (1) Solomon's Temple, Hemmings Row (1725 List). That was a French Lodge. (2) Master (*pro tempore*) of Lodge at Madrid. Constitution confirmed 17th April 1728 having been (in a way) constituted 15th Feb. 1728 by Philip Duke of Wharton who was then in Madrid and styled himself Depty. G. Master. (3) White Bear in King's Street, Golden Square (1730 List).

Labelye, Charles (1705-1781?). *D.N.B.*, xxxi., 365. Architect of the first Westminster Bridge. Born at Vevey. Came to England about 1725. (If so, he must at once have joined the French Lodge). Was naturalized in 1746 and died at Paris.

He was an intimate friend of Dr. Desaguliers, who co-operated with him in certain matters relating to Westminster Bridge. Dr. Desaguliers also was a Member of Solomon's Temple Lodge.

The *D.N.B.* states that a letter from him to Desaguliers, dated 17th April 1735, is "the earliest authentic evidence of his presence in this country." The evidence of *Q.C.A.*, x., could not have been known by that Biographer.

Batty Langley in one of his books shows *Labelye*, whom he styles "the Swiss Impostor," hanging in mid-air from an arch of Westminster Bridge.

The query in *D.N.B.* as to the date of his death is cleared in *Musgrave's Obituary*, which refers to the *London Magazine* and *Gentleman's Magazine* as recording his death on 18th Feby. 1762.

De Loraine, Earl of. *Q.C.A.*, x., 5, 23.

Lodge: The Horne Tavern at Westminster (1723 and 1725 Lists).

Scott, Henry, first Earl of Deloraine (1676-1730). *D.N.B.*, li., 24. He was a Son of the ill-fated Duke of Monmouth (natural son of Charles II.), who after Sedgemoor was executed in the Tower 1685. The Earldom was created in 1706.

He was one of the Scottish representative Peers 1715, 1722 and 1727. Received Order of the Bath in 1725 and was gentleman of bedchamber to George I. He also served in the Army. A Portrait of him when Lord Henry Scott is in the British Museum engraved by W. Faithorne, Junr., after J. Closterman.

Demainbray, Mr. Stephen. *Q.C.A.*, x., 160.

French Lodge at the Swan in Long Acre (1730 List).

Demainbray, Stephen Charles Triboudet (1710-1782). *D.N.B.*, xiv., 330. He may have joined when only twenty, or his birth date may be wrongly stated.

Electrician and astronomer: of Huguenot extraction. Was educated at Westminster School and at Leyden. LL.D. of Edinburgh. While at Westminster School he was boarded in the house of Dr. Desaguliers.

He discovered the influence of electricity in stimulating the growth of plants. Fought at Prestonpans in 1745. Tutor to George III. when Prince of Wales in 1754. Astronomer at Kew Observatory 1768-82. Buried at Northolt, Middlesex.

(His son, Stephen George Francis Triboudet Demainbray, born in 1760, succeeded him at Kew Observatory and became Rector of Somerford Magna in Wiltshire from 1799 to 1854.)

Desaguliers, Dr. J. T. *Q.C.A.*, x. (many entries).

Lodges: The Horn at Westminster (1725 List); Solomon's Temple, Hemmings Row (1725 List); Bear and Harrow in the Butcher Row (1730 List); University Lodge (1730 List); Third Grand Master 1719; Deputy Grand Master 1722 and 1723 and 1725. His career as a Freemason and a Scientist has been the subject of several papers and among them the Installation Address of W.Bro. John Stokes in 1925.

Desaguliers, John Theophilus (1683-1744). *D.N.B.*, xiv., 400, gives a short account of his career and credits him with authorship of "The Contributions of the Freemasons 1732."

His Portrait engraved by P. Pelham (after H. Hysing) appears in *Q.C.* St. John's Card 1902.

Earl, Erasmus, Esq. (or **Earle**, Erasmus). *Q.C.A.*, x., 37 (twice).

Lodges: Queen's Head at Bath, of which he was Junior Warden; and Maid's Head at Norwich. (Both entries in 1725 List).

Earle, Erasmus (1590-1667). *D.N.B.*, xvi., 317. The exact coincidence warrants the inclusion of this name in our list. Probably the Freemason was a son or grandson of the person noticed in *D.N.B.* Barrister of Lincoln's Inn; bencher, 1635-41; reader, 1639; M.P. Norwich, 1647; serjeant-at-law, 1648 and 1660; counsel to the State, 1653.

He had four sons and two daughters so one of those four sons might well have been the parent of the Freemason who died at Bath in 1728, and was buried in Heydon, Norfolk. (See *A.Q.C.*, xxxviii., 263.) His papers are noticed in the 10th Report of Historical MSS. Commission Appendix iv.

Ecton, John. *Q.C.A.*, x., 34.

Lodge: Ship without Temple Barr (1725 List).

Ecton, John (d. 1730). *D.N.B.*, xvi., 353. Born at Winchester. He was Receiver in Queen Anne's Bounty Office. F.S.A. in 1723. Died at Turnham Green. Left his MSS. and books to Oxford University. He compiled two works of reference as to Queen Anne's Bounty Fund.

Edwards, Tho., Esq. *Q.C.A.*, x., 5, 17, 23, 32, 33, 60, 180.

Lodges: (1) The Horn Tavern at Westminster (1723 and 1725 Lists) (2) In

1723 Master of The Crown at Acton (1723 and 1725 Lists). (3) Ship without Temple Barr (1725). (4) Kings Head in Fleet Street (1730 List).

(Possibly there may have been two or three Brethren of the same name in the Lists.)

Thomas Edwards was appointed by the Duke of Richmond G.M. on 17th March 1725 as one of the Committee on the General Charity (p. 60). He was probably the Warden of the Horn Lodge who on 13th Dec. 1733, notified Grand Lodge of receipt of a Chest of Arack and £10. 10. 0 to the General Charity from our Brethren in East India.

Edwards, Thomas (1699-1757). *D.N.B.*, xvii., 129. He was a critic. Entered at Lincoln's Inn in 1721. F.S.A. in 1745. Criticised Warburton's edition of Shakespeare; was a friend of the novelist, Samuel Richardson, and wrote some sonnets.

His Portrait engraved by W. Holl in 1728 is in British Museum.

Ellis, Mr. John. *Q.C.A.*, x., 178.

Lodge: Rose Tavern without Temple Bar (1730 List).

Ellis, John (1698-1790). *D.N.B.*, xvii., 286. Scrivener and political writer. In partnership as Scrivener with one Tanner. He was four times Master of the Scriveners' Company. Was in Dr. Johnson's circle. An intimate friend of Moses Mendez. (See *A.Q.C.*, xviii., 107.) Published a poem in Hudibrastic versè in 1720, entitled "the South Sea Dream," and translated but did not publish Ovid's epistles.

(There are two or three other persons named John Ellis who lived about the same time, who are not quite impossible. The John Ellis above referred to seems to be the type of man who would become a Freemason.)

The British Museum has an engraved Portrait of him as Deputy for Broad Street Ward (City of London). Painter, T. Frye; Engraver, B. Reading. It was painted at the expense of the Scriveners' Company to be hung in their Hall. The engraving appeared in *European Magazine* 1792.

Evans, John. *Q.C.A.*, x., 34, 43.

Lodges: Ship without Temple Barr and Free Masons Coffee House, New Belton Street (the latter now represented by the Old King's Arms Lodge). (Both in 1725 List).

Evans, John (1680 ?-1730). *D.N.B.*, xviii., 65. Divine. Congregational Minister at Wrexham 1702-4. Sole Pastor of the Hand Alley meeting-house, Westminster, 1716. 1723 Preacher of Merchants' Lecture at Salter's Hall. About 1723 became honorary D.D. Edinburgh and Aberdeen. Completed part of a history of non-conformity. He lost his own and his wife's fortunes in the South Sea Company. Was buried in Dr. Williams's vault in Bunhill Fields. (The name is far from uncommon. He is not styled Revd., but this was not unusual for a dissenter. The fact that he was Hon. D.D. of Aberdeen may indicate connection with Dr. James Anderson, who sometimes negotiated the conferring of that Degree.

The *D.N.B.* records another John Evans (1693 ?-1734) Actor. He confined his performances to Ireland, but may have been in London just before his death.)

Faber, Bro. John. *Q.C.A.*, x., 316.

The particulars of his Lodge are not given. He is mentioned once only, being chosen as a Steward on 3rd May 1739.

Faber, John, the younger (1695 ?-1756). *D.N.B.*, xviii., 12. Mezzo-tint engraver. Engraved portraits of Charles II., Ignatius Loyola, and others. (His Father died in 1721.) He was the Engraver of the well-known portrait of Anthony Sayer, which was painted by another Freemason, Joseph Highmore.

The British Museum Catalogue of engraved portraits contains many examples of the work of J. Faber, Junr. Looking through the list I noticed the names of the following Freemasons whose portraits were engraved by him:—2nd Duke of Atholl, Alex. Chocke, Ri. Visct. Cobham, James Figg, Martin

Folkes, Frederick, Prince of Wales, J. J. Heidegger, Lord John Hervey, 4th Earl of Loudoun, 2nd Duke of Montagu, Richd. Nash, Nathaniel Oldham, Thos. Pellett, James Quin, 2nd Duke of Richmond, Anthony Sayer, Sir J. Thornhill, 5th Baron Wharton, George Parker, 2nd Earl of Macclesfield. He also engraved a Portrait of Sir Chr. Wren.

Figg, James. *Q.C.A.*, x., 26.

Lodge: Castle Tavern, St. Giles (1725 List).

Figg, James (died 1734). *D.N.B.*, xviii., 437. Pugilist. Taught boxing and swordsmanship at his Academy in Marylebone. *The Tatler* and *Guardian* both praised his swordsmanship. When the Duke of Lorraine (a Freemason) visited England in 1731, Figg and Sparks fought in his presence a broadsword duel in the Haymarket Theatre. Sometimes gave exhibitions of bear-baiting and tiger fighting. He is also referred to in John Byrom's diary.

Folkes, Martin. *Q.C.A.*, x., 26, 37, 58, 62, 63, 68, 74, 197, 204, 213.

Lodges: Bedford Head, Covent Garden (1725 List), and Maids Head at Norwich (1725 List).

His career has been frequently dealt with so that any comments here are unnecessary. He was Deputy G.M. in 1724-5. The engraved copper plate of his portrait by Hogarth is in the possession of Quatuor Coronati Lodge. Hogarth's portrait of him was engraved both by Hogarth himself and by J. Faber, Junr. Other portraits of him are in the British Museum, one of them being engraved by J. Faber, Junr., after J. Vanderbank.

Folkes, Martin (1690-1754). *D.N.B.*, xix., 361. Was born in Great Queen Street, Lincoln's Inn Fields, London. Antiquary. Studied at Saumur University. Was M.A. of Cambridge (1717); D.C.L. Oxford (1746); President of R.S. (1741-1753). Member of the Academie des Sciences. Published tables of Coins.

A monument to him is in Westminster Abbey, but he was not interred there but at Hillington Church, Norfolk. A curious portrait medal of him exists with Emblems probably intended as Masonic. It was executed at Rome and is dated the era of Masonry corresponding to 1738 or 1742.

Freek, John. *Q.C.A.*, x., 34.

Lodge: Ship without Temple Bar (1725 List).

Freke, John. *D.N.B.*, xx., 246. He was born in 1688 and died in 1756. He was Curator of St. Bartholomew's Hospital Museum and Surgeon 1729-55. Became F.R.S. in 1729. Mentioned in *Tom Jones*. He was buried in the Church of St. Bartholomew the Less under the Canopy of a 15th Century Tomb erected to the memory of an unknown person.

The 1725 List discloses that, out of eighteen members there named, three had the prefix "Reverend" and in addition there was Dr. Radcliff, of whom more will be said later.

Gadbury, John. *Q.C.A.*, x., 36 and 41.

Lodges: The Crown and Sceptre; and Crown and Harp (both in St Martin's Lane) (1725 List).

Gadbury, John (1627-1704). *D.N.B.*, xx., 345. An Astrologer: educated at Oxford. He was falsely accused of complicity in a plot against William III., 1690. He was buried at St. Margaret's, Westminster, and left a widow.

(It will be understood that the Freemason as named is only included in this list because of the identity of names indicating as they do that the Freemason was related to the Astrologer.) The Astrologer's portrait is in the British Museum.

(*Note.*—Of the fifteen Members of the Crown and Harp Lodge, eight were Members of the Crown and Sceptre Lodge, even if we do not identify Mr. Rich. Ware as Rich. Ward and J. Valore as Mr. Jams. Vanlove. Perhaps one Lodge succeeded the other, though both are in the 1725 List).

Gardner, Thomas. *Q.C.A.*, x., 43.

Lodge: Blew Posts in Devereux Court (1725 List).

Gardner, Thomas. *D.N.B.*, xxi., 432. Antiquary of Southwold (1690 ?-1769). He published an "Historical Account of Dunwich . . . Blithburgh . . . and Southwold" (London 1754), but would probably have had occasion to be in London in or about 1725 so that he may well have been the Freemason.

Gatliff, James. *Q.C.A.*, x., 29.

Lodge: Sun, Southside St. Paul's (1725 List).

Gatliff, James (1766-1831). *D.N.B.*, xxi., 67. Divine. Educated at Manchester. Perpetual Curate of Gorton. Imprisoned for debt and sequestered. He was son of James Gatliff, of Manchester, "Chapman."

(Noted here because the identity of names suggests relationship.)

Other similar coincidences occur in connection with the names of:—

Gifford, Richard. *Q.C.A.*, x., 26; and *D.N.B.*, xxi., 305 (1725-1807).

Gifford, William. *Q.C.A.*, x., 11, 28; and *D.N.B.*, xxi., 306 and 308 (1554-1629) and (1756-1826).

Gilbert, Thomas. *Q.C.A.*, x., 35, 40, 168; and *D.N.B.* (three entries).

Goldsborough, John. *Q.C.A.*, x., 16, 33; and *D.N.B.*, xxii., 79.
(Sir John Goldsborough died 1693 at Calcutta.)

Gordon, Jno. *Q.C.A.*, x., 24.

Lodge: Griffin in Newgate Street (1725 List).

Gordon, John (1702-1739). *D.N.B.*, xxii., 217. He was educated at Westminster and Trinity College, Cambridge; but left College for London in 1722. Barrister at Gray's Inn 1725, and was Gresham Professor of Music 1732-1739. Buried at St. Dunstan's in the West, Fleet Street.

Gurney, Jno. *Q.C.A.*, x., 44.

Lodge: Golden Lyon, Dean Street (1725 List).

Gurney, John. *D.N.B.*, xxiii., 361. A Quaker. Was a friend of Sir Robert Walpole, and defended the Norwich Wool Trade before a Parliamentary Committee in 1720.

The family is still well represented in Norfolk, and it is not unlikely that he was the Freemason so named. It is clear from the *D.N.B.* that he occasionally came to London.

Harcourt, Lord. *Q.C.A.*, x., 272.

Lord Visct. Harcourt is named as present on 15th April, 1736, at Grand Lodge.

Owing to the absence of any list of names for that period, no information appears as to the Lodge to which he belonged.

Harcourt, Simon. First Earl Harcourt (1714-1777). *D.N.B.*, xxiv., 325. Upon the death of his grandfather, Simon first Viscount Harcourt, in 1727, he succeeded to the family titles and estates. Educated at Westminster School. Then went abroad. Returned to England 1734. On 9th May 1735 appointed Lord of Bedchamber to George II. Present with the King at Dettingen. Raised a Regiment in 1745 and was made Colonel. In 1749 was created Viscount Nuneham (so Burke's *Peerage*—not Harcourt, as in *D.N.B.*) of Nuneham Courtney and Earl Harcourt of Stanton-Harcourt.

In 1751 Governor to Prince of Wales afterwards George III. He was very active in many ways. Portraits of him by Sir J. Reynolds and others are on record.

Harris, Joseph. *Q.C.A.*, x., 153, 302, 316.

Lodge: One Tun in Noble Street (1730 List). This Lodge is now the Royal Alpha No. 16, of which William Cleland, the friend of Pope, was also a Member.

On 27th April 1738, Bro. Joseph Harris was chosen as Steward (p. 302), and on 3rd May 1739, he appointed his Successor,

Harris, Joseph (1702-1764). *D.N.B.*, xxv., 18. Born at Talgarth in Breconshire, he came to London at an early age and soon made his mark as a writer on Scientific subjects. Appointed Assay Master of the Mint in 1748 and writer of an Essay on Money and Coins and a treatise on Optics.

Harrison, Jno. *A.Q.C.*, x., 42.

Lodge: Lebecks Head, Maiden Lane (1725 List).

There are four persons named John Harrison of whom notices are given in *D.N.B.*, but three of them died in the seventeenth century.

Harrison, John (1693-1776. *D.N.B.*, xxv., 35. Is the celebrated inventor of the Chronometer which gained a prize of £20,000, offered for determining longitude at sea. George III. had to interpose on his behalf before the prize so well earned was all paid to him. John Harrison was the son of a Carpenter. His tomb in Hampstead Churchyard was reconstructed by the Clockmakers' Company in 1879. He is referred to in Stukeley's Diaries (Surtees Society, ii., 298, 348, 367). He came to London in 1728 with drawings of an instrument for determining longitude. There are two engraved Portraits of him in the British Museum. One is a plate in the *European Magazine*, published 1788.

Harvey, Jno., Ld. *Q.C.A.*, x., 37.

Lodge: Queen's Head at Bath (1725 List).

Hervey, John, Baron Hervey of Ickworth (1696-1743). *D.N.B.*, xxvi., 284.

Notwithstanding the slight variation in the spelling of the surname, there can be no doubt as to identity.

His Father was the First Earl of Bristol and survived him, dying in 1751. He was styled Lord Hervey after the death of his elder Brother in 1723. Educated at Westminster, he went to Clare Hall, Cambridge and became M.A. in 1715. Elected M.P. for Bury St. Edmunds in 1725. He deserted Frederick Prince of Wales and thereupon was pensioned by George II. Pope attacked him. He supported Sir Robert Walpole by certain pamphlets and wrote Memoirs of the Reign of George II. which were reprinted so recently as 1884. He was summoned to the House of Lords in 1733 by virtue of his Father's Barony and was in many ways a distinguished personality.

His Memoirs were published first in 1848. His Portrait by Vanloo, engraved by J. Faber, Junr., is in the British Museum. The original oil painting is in the National Portrait Gallery.

Hawkesmore, Nicholas, Esq. *Q.C.A.*, x., 192.

Lodge: Oxford Arms in Ludgate Street (1730 List).

Hawksmoor, Nicholas (1661-1736). *D.N.B.*, xxv., 232. This Brother was an eminent Architect and employed by Wren, first at the age of eighteen as "scholar and domestic clerk," and then as deputy surveyor at Chelsea Hospital, Kensington Palace, &c. He also assisted Wren at St. Paul's, 1678-1710, and worked with Vanbrugh at Blenheim. He was Architect of several London Churches, and Surveyor-General of Westminster Abbey in 1723. He continued the work on the two Western Towers of the Abbey.

His daughter married Nathaniel Blackerby, the First Grand Treasurer of Grand Lodge, whose name appears frequently in *Q.C.A.*, x., although he is only mentioned incidentally in the *D.N.B.* The *D.N.B.* refers to a Memoir of Hawksmoor, supposed by Vertue to have been written by Blackerby, which appeared in Read's *Weekly Journal*, 27th March 1736. *D.N.B.* also refers to Proc. of Archit. Coll. of Freemasons of the Church, Part II., p. 60.

Hayes, Mr. Cha. *Q.C.A.*, x., 9.

Lodge: The Rummers at Charing Cross (1723 List).

Hages, Charles (1678-1760). *D.N.B.*, xxv., 289. He was a mathematician and economist, a sub-governor of Royal African Company till 1752, and wrote Treatises on Fluxions and on Chronology.

(To be Continued.)

FRIDAY, 4th MARCH, 1927.



HE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Lionel Vibert, P.Dis.G.W., Madras, P.M., as W.M.; George Norman, P.A.G.D.C., S.W.; J. Walter Hobbs, I.G., as J.W.; W. J. Songhurst, P.G.D., Secretary; Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C.; H. C. de Lafontaine, P.G.D., S.D.; W. J. Williams, as I.G.; J. Heron Lepper, P.Pr.G.Ins., Antrim, P.M.; A. Cecil Powell, P.G.D., P.M.; and T. M. Carter.

Also the following Members of the Correspondence Circle:—Bros. E. C. B. Mullett, Geo. Elkington, P.A.G.Sup.W., L. G. Wearing, Walter Dewes, C. A. Newman, T. Vuillermoz, F. J. H. Coutts, Wm. Lewis, Fred. Underwood, H. W. Chetwin, Ed. M. Phillips, G. W. South, B. R. James, B. Telepneff, Sydney Meymott, H. E. Davenport, E. Warren, B. Ivanoff, C. F. Tyson, H. E. McMeel, G. B. Brook, Geo. C. Williams, W. R. Hornby Steer, J. C. McCullagh, C. E. Newman, F. Houghton, Sir A. A. Brooke-Pechell, H. G. P. Rees, W. Francis, E. W. Marson, J. F. Halls-Dally, A. E. Gurney, Herbert Goodwin, Eric Lofting, P. H. Horley, Ivor Grantham, J. F. H. Gilbard, L. F. Dennant, Geo. P. Simpson, A. Soldatenkov, H. Wm. Burden, G. C. Parkhurst Baxter, George Young, A. P. Salter, F. J. Boniface, H. Johnson, J. F. Vesey-FitzGerald, L. Sykes, W. Brinkworth, W. Stubbings, Robt. Colsell, P.A.G.D.C., A. P. Boulton, F. J. Asbury, A.G.D.C., and S. W. Rodgers.

Also the following Visitors:—Bros. C. R. Heiser, I.P.M., Aldersgate Lodge No. 1657; Geo. F. Lewis, W.M., Grosvenor Lodge No. 1257; Wilfred E. F. Peake, P.Pr.G.O., Bristol; L. A. Margetts, St. Mary Balham Lodge No. 3661; and R. W. Anderson, P.G.St.B..

Letters of apology for non-attendance were reported from Bros. Rev. W. W. Covey-Crump, W.M.; E. Conder, L.R., P.M.; Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.; Rev. H. Poole, J.W.; S. T. Klein, L.R., P.M.; John Stokes, P.G.D., I.P.M.; R. H. Baxter, P.A.G.D.C., P.M.; Edward Armitage, P.G.D., P.M., Treas.; Gilbert W. Daynes, J.D.; J. T. Thorp, P.G.D., P.M.; and F. J. W. Crowe, P.A.G.D.C., P.M.

The WORSHIPFUL MASTER read the following

IN MEMORIAM.

LIEUT.-GEN. SIR CHARLES WARREN, G.C.M.G., K.C.B.

Since our Lodge last met it has lost its oldest member. Our final surviving Founder has passed from us in the person of R.W. Bro. Sir Charles Warren. Although not the most Masonically erudite or famous member of that coterie of savants, who in 1884 inaugurated the first Lodge formed exclusively for conducting sound Masonic research, our Bro. Sir Charles Warren had then already achieved an eminent reputation as a soldier and explorer, a Biblical archeologist and a Freemason. Indeed, so high was the esteem in which he was held by his Masonic colleagues of the Quatuor Coronati that he was unanimously chosen to be its first Master; and the consecration of the Lodge was deferred for about eighteen months, awaiting his return to England, so that he should then be present to be installed in that office in 1886.

Unfortunately for us, the greater part of Sir Charles Warren's life was spent abroad in service for his country. Consequently his attendance at our meetings was infrequent, his literary contributions to our *Transactions* were but few, and to the present generation he has been but a venerable and honoured name. With his decease our last link with those pristine days has been severed, and our Lodge is sadly thereby the loser.

Sir Charles Warren was born at Bangor in 1846, and came of an old-fashioned military family. He was educated at Cheltenham, Sandhurst and Woolwich, whence he entered the Royal Engineers in 1857. Concerning his subsequent public career I need say but little, because it has been recorded in various obituary notices which have appeared in the public Press. His fame will be mainly and permanently associated with his successful work in excavating the Jerusalem of Biblical times, buried mostly some seventy feet beneath the streets of the present city. It was a work which he undertook in 1867, as an agent of the Palestine Exploration Fund, and in which his ability, piety and pertinacity accomplished the results embodied in his standard books on "The Temple" and "Jerusalem."

He afterwards rendered valuable national service as a skilful administrator alternately in South Africa and Egypt; for which he was made a G.C.M.G. in 1885, and three years later created a K.C.B. After several years as British Commissioner at Singapore he came home for a time, but on the outbreak of the Boer War he was again despatched to South Africa and assisted in the relief of Ladysmith in 1900.

His career as a Freemason was almost equally varied, for he was, of course, a member of Lodges in various parts of the Empire. He was initiated on 30th December, 1859, in the Royal Lodge of Friendship (now No. 278) of Gibraltar, and was returned as a Past Master of that Lodge in 1863. There is no record of his having joined any Lodge in the Channel Islands, although he served for a time as Lieutenant-Governor of Guernsey. His residence in South Africa is marked by the formation of the Charles Warren Lodge No. 1832, which was named after him in 1879 at Kimberley. In the Grand Lodge of England he received the rank of Past Grand Deacon in 1887, which was accompanied by that of Past Grand Sojourner in the Supreme Grand Chapter. Whilst acting as Special Commissioner for Her Majesty's Government in the Straits Settlements he was appointed District Grand Master of the Eastern Archipelago in 1891, retaining that office until his return to England in 1895.

Not without an effort can we realize that all these varied activities reached their conclusion more than a quarter of a century ago. So long has been the interval—filled with tremendous events national and imperial, and with changes social, scientific and industrial—during which our veteran Brother was allowed to enjoy his honourable retirement. One by one old and intimate Masonic friends have crossed the Bar; whilst he lived on quietly at Weston-super-Mare until January 21st last, when he passed away at the ripe old age of eighty-six. His portrait appears as a frontispiece in vol. viii. of our *Transactions*, taken in 1895.

One Grand Lodge, two Lodges and Twenty-eight Brethren were admitted to membership of the Correspondence Circle.

The SECRETARY drew attention to the following

EXHIBITS:—

By BRO. LIONEL VIBERT, of Bath.

COLLAR JEWEL of first Principal, Royal Cumberland Chapter No. 41, Bath.

By BRO. IVOR GRANTHAM, of London.

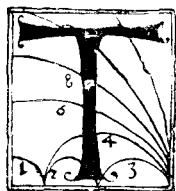
STEWARDS ACCOUNT of Cowdray; with the mention of Francis Hill, Freemason, on the 12th January, 1657.

A hearty vote of thanks was accorded to the Brethren who had kindly lent these objects for exhibition.

BRO. BORIS IVANOFF read the following paper:—

CAGLIOSTRO IN EASTERN EUROPE (COURLAND, RUSSIA & POLAND).

BY BRO. B. IVANOFF.



HERE is extensive literature about Cagliostro in the English language, but very little is said in it about his visit to Eastern Europe (Courland, Russia and Poland), which lasted just under a year and a-half—from February, 1779, to June, 1780. And yet this visit may be of considerable interest to those who are interested in Cagliostro generally. Although short, it was very eventful, and about it there are some very detailed accounts by eye-witnesses, which, unfortunately, cannot be said of most of the other accounts concerning that mysterious personage, especially before the *Affaire* of the Diamond Necklace (1785-1786). Besides, it was during this visit that Cagliostro started practising and teaching his peculiar mystical system called by him "The High Egyptian Masonry." And it was in St. Petersburg that he made his first attempts to acquire the reputation of a miraculous healer.

My main object is to record as fully as is possible within the limits of a short paper all the information which I have been able to find about Cagliostro's visit to Russia, with a prolonged stay in one of her dependencies—Courland—on his way there, to prepare his ground in St. Petersburg; and a much shorter stay in her other dependency—Poland—on his way back, to try and recover his prestige, which had been seriously shaken in St. Petersburg. But the events which I am going to relate may be difficult to understand without a few preliminary remarks about Cagliostro's personality and his connection with Freemasonry.

THE PERSONALITY OF CAGLIOSTRO AND HIS CONNECTION WITH FREEMASONRY.

Cagliostro was the most famous of those strange personages so popular in the eighteenth century, who claimed to be great initiates and to possess supernatural powers. Cagliostro travelled all over Europe, and in most countries he was welcomed not only by the mystically inclined members of the highest aristocracy but in some cases by the monarchs themselves. He had a large number of admirers, whose opinion of him can best be expressed by the four lines inserted under his popular portrait by Houdon, the English translation of which is as follows:—

"Here of the friend of man behold the features,
Each day he succours suffering human creatures,
Life prolongs and illness drives away,
The love of doing good his only pay."¹

He had a still larger number of enemies who looked on and denounced him as a dangerous charlatan and swindler, deceiving credulous people and extracting from them material benefits by every conceivable means. At the instigation of these enemies, Cagliostro, during his adventurous life, was tried

¹ Franz Funck-Brentano, *The Diamond Necklace* (London, 1901), p. 109.

for many alleged crimes, but was always released until eventually (in 1791) a sentence of death, modified later to perpetual imprisonment, was passed on him by the Roman Inquisition for the only crime which the Inquisition declared to be definitely proved, and which Cagliostro did not deny—that of being a Mason.

The question as to who actually was the man commonly known as Count Cagliostro can hardly be considered as definitely cleared up even now.

It is obvious that the name of Count de Cagliostro and the Spanish nationality of the person known under that name were invented by him, as he confessed it himself to his friends in Courland¹ and later publicly declared during the famous affair of the Diamond Necklace in Paris and in his "Letter to the English People."² It is believed that he assumed this name for the first time in 1776 (while residing in London).³ But what were his real name and origin? When he had to answer this question, during the famous trial of the Diamond Necklace (1785), he declared that he could not say anything positive as to the place of his birth or the names and social standing of his parents, and started the story of his life by a description of his early youth which, according to him, he spent in Medina, in Arabia, residing under the name of Acharat with his wise and highly educated tutor Althotas. But, generally speaking, Cagliostro's own account of himself⁴ was so fantastic and absurd that no credit could be given to anything in it, and the question of his real identity became a source of wide speculation. The numerous conjectures as to Cagliostro's nationality have been carefully collected by W. R. H. Trowbridge, who, in his book *The Splendour and Misery of a Master of Magic*,⁵ writes: "Some thought him a Spaniard, others a Jew, an Italian, a Ragusan, or even an Arab. All attempts to discover his nationality by his language failed. Baron Grimm was 'certain that he had a Spanish accent,' others were equally certain that he talked 'the patois of Sicily or of the lazzaroni of Naples.' His enemies declared that he spoke no known language at all, but a mysterious jargon mixed with cabalistic words." The Inquisition biographer of Cagliostro, who was one of his judges in Rome during his last trial, assures us that Cagliostro "used a Sicilian dialect disfigured by many phrases of a foreign idiom which altogether formed an almost Israelitish jargon."⁶ Other reports say that he used most of all the French language, which he spoke fluently, although with a strong Italian accent, and that Italian must have been his native language, while one person who spoke to Cagliostro in Portuguese came to the firm conviction that his native country must have been Portugal.⁷ As regards Cagliostro's original social standing, the theories were as numerous as those of his nationality. But all the various and sometimes very fantastic theories as to Cagliostro's real identity,⁸ were eclipsed by the one put forward by his

¹ Elisa C. von der Recke, *Nachricht von des beruechtigten Cagliostro Aufenthalte in Mittau im Jahre 1779 und von dessen dortigen magischen Operationen* (Berlin & Stettin, 1787), p. 112.

² *Lettre du Comte de Cagliostro au peuple anglois* (London, 1786), pp. 36 and 68-69.

³ *The Life of Joseph Balsamo commonly called Count Cagliostro*, by the biographer of the Roman Inquisition, English translation published in Dublin, 1792, p. 62; *Cagliostro and Company*, by Franz Funck-Brentano (London, 1902), p. 48; *The Splendour and Misery of a Master of Magic*, by W. R. H. Trowbridge (London, 1910), p. 13; *Cagliostro*, by V. Zotoff, in the Russian magazine *Russkaya Starina* (St. Petersburg, 1875, vol. xii.), p. 57, etc.

⁴ See *Memorial, or brief for the Comte de Cagliostro, defendant*, translated by P. Macmahon, London, 1786, pp. 10-22. *The Life of Count Cagliostro*, by Lucia, an anonymous writer, published in London, 1787, pp. 1-9; *The Life of Joseph Balsamo*, by the Inquisition biographer (Dublin, 1792), pp. 89-93; V. Zotoff in the *Russkaya Starina*, 1875, vol. xvi., p. 52, etc.

⁵ pp. 197, 198.

⁶ *The Life of Joseph Balsamo* (Dublin, 1792), p. 40.

⁷ Von d. Recke, p. 12; Dr. Marc Haven *Le Maître Inconnu Cagliostro*, Paris, 1912, p. 23.

⁸ See: Markyns Macmahon—Preface to the *Memorial or Brief*, pp. ix.-xiii.; *The Life of Count Cagliostro*, by Lucia (?), p. 1; Trowbridge, pp. 200-201 and 266; *Mémoire authentique pour servir à l'histoire du Comte de Cagliostro*, by de Luchet (?) (Strasbourg, 1786), Introduction; *Lettre au peuple anglois*, pp. 66-67; Dr. Marc Haven, p. 27.

bitter enemy, Theveneau de Morande, the editor of a French paper, *Le Courier de l'Europe*, in London, who spared no effort to discredit Cagliostro when he came to London after the *affaire* of the Necklace (1786), and eventually published a series of sensational articles to the effect that Cagliostro was none other than Giuseppe Balsamo—a Sicilian scoundrel and swindler born in Palermo on June 8th, 1743, whose daring and scandalous adventures in Italy, Spain, England and France were well remembered.¹ Cagliostro emphatically denied this theory, put forward quite a number of arguments against it, and publicly declared that the motive of Morande's attacks was nothing else than blackmail, which he had already practised against many people. Cagliostro, in his turn, tried generally to discredit Morande by revealing his past, and even quoting Voltaire, who had expressed a great contempt for the man.² Nevertheless, this theory was later on (in 1790) picked up by the Roman Inquisition during Cagliostro's last trial, and largely developed and substantiated in the book which the Inquisition published for general information,³ and in the preface to which the readers are assured that the account of Balsamo-Cagliostro is founded on very thorough enquiries and investigations made during the trial, and that the Inquisition "would much rather have preferred eternal silence on this subject, than now to report a single circumstance as a fact, the existence of which was not founded on moral certainty."⁴ And, in fact, the proofs of Cagliostro and Balsamo being one and the same person seem to be so convincing⁵ that they were accepted practically by everybody. Only recently this theory has been subjected to severe criticism by some authors, such, for instance, as W. R. H. Trowbridge⁶ and Marc Haven.⁷ In trying, however, to destroy the theory that Cagliostro was really Balsamo, they do not put forward any new one to replace it, and their arguments, especially those of Marc Haven, can hardly be accepted as indisputable. But further discussion on Cagliostro's real identity would lead us far away from our main subject. A much more important question for the purpose of this paper is that of Cagliostro's connection with Freemasonry.

The same editor of the *Courier de l'Europe* claimed to have ascertained definitely that Cagliostro was initiated into Freemasonry in London on April 12th, 1777, and even gave all the particulars of this event.⁸ According to De Morande, Cagliostro's Mother Lodge was the *Espérance* Lodge, which met in a room at the King's Head Tavern, in Gerrard St., Soho, and, on the occasion of his initiation, Cagliostro described himself as "Joseph Cagliostro Colonel of the 3rd Regiment of Brandenburg." At the same time—so De Morande informs his readers further—there were admitted Pierre Boileau, a valet, Count Ricciarelli, musician and alchemist, aged seventy-six, and the Countess Cagliostro.

Trowbridge in his book quoted above, having reproduced the statement of De Morande, adds that Cagliostro's Masonic certificate, for which he paid five guineas, was formerly in the celebrated collection of autographs belonging to the Marquis De Châteaugiron, and that the *Espérance* Lodge was affiliated to the Order of Strict Observance, which he describes as "one of the many secret societies grafted on to Freemasonry in the eighteenth century."⁹ Later, according to the information obtained by Trowbridge, Cagliostro was also

¹ Trowbridge, p. 266; *Lettre au peuple anglois*, pp. 56-57.

² *Lettre au peuple anglois*, especially pp. 41-43; 72-77 and 86. See also: *The Life of the Count Cagliostro*, by Lucia (?), pp. iii-viii.; and Trowbridge, pp. 260-266.

³ *The Life of Joseph Balsamo*, 1792.

⁴ *Ibid.*, p. vii.

⁵ See also *The Memoirs of Jacques Casanova de Seingalt* (privately printed for the Navarre Society, Ltd., London, 1922), vol. ii., pp. 389-393 and 456, and Goethe *Italienische Reise*, notes made in Palermo on the 13th and 14th April, 1787. In Dr. Heinrich Dünker's edition (Berlin, 1885), pp. 158-163.

⁶ In his book *The Splendour and Misery of a Master of Magic* (London, 1910).

⁷ In his book *Le Maître Inconnu Cagliostro* (Paris, 1912).

⁸ Trowbridge, pp. 111-112; Cagliostro's *Lettre au peuple anglois*, p. 83.

⁹ Trowbridge, pp. 113-114.

admitted as a Freemason into a Lodge of the Order of Strict Observance in the Hague.¹

F. T. B. Clavel² asserts that Cagliostro was made a Mason in Germany, and was initiated into all the mysteries possessed by the Lodges of that country.

Cagliostro himself, replying to De Morande's public declaration to the effect that he had received in the Loge d'Espérance in London Masonic degrees of an apprentice, a fellow-craft, Master Mason and Scotch Master, and that the members of that Lodge were mostly domestic servants and small artisans, wrote in his *Lettre au peuple Anglois*³ as follows:—

“For a long time I had known the zeal of the English for Masonry. When I came to this island, my first care was to visit their Lodges. I made enquiries as to the names of those among them where French was spoken. The Loge d'Espérance was indicated to me as one of the most regular. This information was sufficient for a real Mason, and it never entered my head to enquire about the social position of every member of that Lodge. In order to study better the English method, I wanted to present myself as a postulant. I confess that I was completely satisfied, that I found in the Loge d'Espérance excellent Masons, and that whatever is the social position of the good men of whom it is composed, I shall always pride myself on bearing the title of their brother.”

According to the Inquisition biographer, Cagliostro, during his trial in Rome, also confessed to his association in London with a Masonic Order “occupied with the discovery of secrets in the hermetic art, and more especially the philosopher's stone.”⁴

Unfortunately I have not found any direct proofs that Cagliostro was actually initiated in the Loge d'Espérance. But the fact that the very definite and detailed statements made in the *Courier de l'Europe* were not contradicted in the Press at the time appears to me to be indirect proof that in any case Cagliostro was admitted into it as a member. Although the question of Cagliostro's initiation into Freemasonry remains obscure, he must have been a recognised Mason of his time, because he freely visited Masonic Lodges all over Europe (including England), and because the Masonic Convocation which took place in Paris in 1785 by the initiative of the Philaletes, made quite exceptional efforts to persuade Cagliostro to take part in the Convocation and to help in finding out the truth about Masonic symbolism and the origin and aims of Masonry. Repeated written invitations and even a special delegation were sent to Cagliostro by the Convocation, but he refused to participate in it on the grounds that the only true Masonry was in the so-called Egyptian rite introduced into Europe by himself, and therefore there was nothing to discuss.⁵

This Egyptian rite which Cagliostro started practising in Courland in 1779,⁶ and which later acquired considerable popularity in some other countries of Europe, particularly France, was, according to his statement to the Roman Inquisition, discovered by him in an old manuscript by a man named George Coston, which he bought from a London bookseller in 1777.⁷ But as no one seems ever to have heard of such a man or his works, the actual origin of that peculiar system remains unknown. Cagliostro may have invented it himself. In any case the Inquisition found this system only in his own manuscript entitled “Egyptian Masonry.”⁸ After Cagliostro's condemnation, this manuscript, “together with other books, instruments, symbols, etc., etc., appertaining and belonging to this sect,” was ordered by the Pope, Pius VI., to be publicly burned by the hangman,⁹ which was duly carried out in the Minerva Square in

¹ Trowbridge, p. 115.

² *Histoire pittoresque de la Franc-Maçonnerie* (Paris, 1843), p. 175.

³ pp. 83-84.

⁴ *The Life of Joseph Balsamo*, pp. 60, 130-134.

⁵ Clavel, pp. 196-199.

⁶ *Ibid.*, p. 178.

⁷ *The Life of Joseph Balsamo*, by the Inquisition biographer, p. 131; *The Diamond Necklace*, p. 108; Clavel, p. 175.

⁸ *The Life of Joseph Balsamo*, p. 241.

⁹ *Ibid.*, 241.

Rome on May 4th, 1791.¹ But a short summary of Cagliostro's system is given in the book published by the Inquisition after his trial,² and the actual rituals are reproduced in a French manuscript kept in the library of the Grand Lodge of Scotland and in a series of instalments which appeared in the official organ of French Martinism, *L'Initiation*, between November, 1906, and June, 1909; they are declared in the preface to be reprints from a manuscript in Cagliostro's handwriting discovered in the archives of the Egyptian Lodge, "La Sagesse Triomphante,"³ founded by Cagliostro himself in Lyons in 1782.⁴ According to these three sources of information, which do not materially differ,⁵ Cagliostro's system of Egyptian Masonry was briefly as follows:—

Cagliostro pretended that Egyptian Masonry was first propagated by Enoch and Elias, but has, since their time, lost much of its purity and splendour. Common Masonry, according to him, had degenerated into mere buffoonery, and women had been wrongly excluded from its mysteries. But the Grand Kophta, founder and Grand Master of true Egyptian Masonry in all parts of the Globe, had instructed him, Cagliostro, to restore the glory of it in Europe, and to allow its benefits to be participated in by both sexes. The aim of this Egyptian system was declared to be, to conduct its followers to perfection by means of moral and physical regeneration and to restore them to that state of innocence of which they were deprived through original sin. Separate Lodges and different rituals were reserved for men and women, the latter being admitted only into the so-called Lodges of Adoption (*Loges d'Adoption de la Haute Maçonnerie Égyptienne*), of which the Countess Cagliostro was declared to be the Grand Mistress. In these Lodges men were allowed to be present as visitors. The candidate could profess any religion, but a general belief in the existence of a God and in the immortality of the soul was absolutely necessary for admission. From male candidates an additional qualification was required—that of being a Master Mason in an ordinary Craft Lodge.

In the Lodges established by Cagliostro for both men and women, three grades corresponding to those of Craft Masonry and bearing the same titles were worked, namely, the grades of Apprentice, Companion, and Master or Master of the Interior. Similarly to Craft Masonry, the sun, the moon, triangles, circles, squares, compasses, numbers three, five, and seven, tracing boards, prayers, charges, exhortations, solemn obligations, the legends of K.S. and the K. of T. played an important part in Cagliostro's rituals. But, in addition, a certain amount of Egyptian symbolism and a strong element of alchemy, astrology, Kabalah and magic were introduced into them. In fact, the ritual of the third degree was little else than a séance of ceremonial magic. The Lodge in this grade was opened with the *Te Deum*, a prayer to Jehovah, and an invocation of the seven angels presiding over the seven planets and surrounding the throne of God. Then the Dove of the Rite—a young and innocent boy or girl—was brought forward clothed in a long white robe, adorned with a red ribbon and blue silk festoons. After a prayer and a pledge of fidelity, the Dove was breathed upon three times by the Master. This ceremony was supposed to bring the Dove into a state of clairvoyance, and to enable him or her to act as a medium between the spiritual and physical worlds. In such a state the Dove was placed in a Tabernacle or behind a screen, and from there answered the question of the Master as to whether the Spirits (the seven angels) considered the candidate fit to be received into the highest grade of Egyptian Masonry, or any other question which the Master would ask. Then mystical circles were drawn in the air with a sword in the four corners of the Lodge, a large circle was traced with chalk in the centre, certain mysterious words

¹ Marc Haven, *L'Évangile de Cagliostro*, p. 20; Clavel, p. 180.

² *The Life of Joseph Balsamo*, pp. 135-146.

³ A. E. Waite, *A New Encyclopedia of Freemasonry* (London, 1921), vol. i., pp. 93-99; vol. ii., p. 98.

⁴ Clavel, p. 179.

⁵ *Ibid.*, pp. 175-177.

were pronounced, incense, myrrh, ashes of laurel and of myrtle scattered in the North, South, East, and West respectively. After this, the candidate was brought in by two Elect Brethren and placed within the circle. He was made to kneel down and sworn. A prayer for absolution was recited over him, and he was sprinkled with hyssop and water. The Master breathed on him three times, a red cord was placed about his neck, and an oracle was obtained from the Dove to show that the candidate had been blessed by the Seven Angels.

The ceremony of each degree was followed by a long lecture. That of the first grade dealt mainly with the First Matter; that of the second with the processes of spiritual and physical regeneration, for both of which detailed prescriptions were given; and that of the third, with the Rose as a symbol of the First Matter, with the Pentagon as the fruit of the great work of spiritual regeneration, and with the Phoenix signifying that a true Mason rises from his ashes, and that death has no further power over him.

As regards the Adoptive Grades of Cagliostro's system, into which women were admitted, and which particularly contributed to the success of Cagliostro in Courland and later in Strasburg, Bordeaux, Lyons and Paris, the ritual of the first two was mainly based on legends connected with King Solomon, the Queen of Sheba, and with the serpent of Eden, symbolising pride. In the second grade the candidate cut off the serpent's head, and was promised hereafter the power of communicating with celestial spirits. The ceremony of the third grade was similar to that reserved to men alone.

Such, in a few words, was Cagliostro's system of Egyptian Masonry, which found a considerable number of followers and made him popular among the highest aristocracy of several countries of Europe, in spite of his unattractive appearance and vulgar manners. There are many descriptions of Cagliostro's appearance and manners by people who met him personally,¹ both his friends and enemies, and this is approximately his portrait as it appears from such descriptions:—

He was below middle stature, rather stout, with a short neck, round face, dark hair and complexion, round, black, vivid and exceedingly penetrating eyes, a broad and somewhat turned-up nose, full, red lips nearly always parted, excellent teeth, strong jaws, a fat, protruding chin, and small ears. In his manners and speech he was pompous, arrogant and impertinent. He was full of self-confidence, and at the same time very susceptible to flattery. He was extremely eloquent even in the languages he spoke least well, and had a strong and sonorous voice. In his speeches, which were as a rule very impressive, as well as in ordinary conversation, he usually adopted an evasive and ambiguous style and affected to make all his responses with an oracular obscurity. His great art consisted in uttering vague sentences so that the imagination of his hearers might interpret in their own manner whatever they could not understand. He was also exceedingly prompt and clever in getting out of a difficulty when asked a question he could not properly answer, or when pressed to carry out some of his fantastic promises which he gave freely.²

Such was the man who unexpectedly appeared in the capital of Courland—Mittau—in February or March, 1779.

¹ Most of these descriptions have been collected by Marc Haven in *Le Maître Inconnu Cagliostro*, pp. 13-28, and by Trowbridge in *The Splendour and Misery of a Master of Magic*, pp. 201-203. See also:—Von der Recke, p. 112; *The Life of Joseph Balsamo*, by the Inquisition biographer, pp. 40-42, and the footnote by the Translator to page 63; *The Life of the Count Cagliostro*, by Lucia (?), pp. 124-126; Marc Haven, *L'Evangile de Cagliostro*, pp. 85-86; J. von Guenter, *Der Erzzauberer Cagliostro*, pp. 185-186 (extracts from the *Journal fuer Freimaurer*, published in Vienna, 1786).

² For examples of this see von der Recke, pp. 10-12, and other passages of her memoirs recording her conversations with Cagliostro; also Clavel, p. 174.

CAGLIOSTRO IN COURLAND.

There are very detailed and interesting memoirs about Cagliostro's visit to Courland by Charlotte Elisabeth Konstantia von der Recke, *née* Countess von Medem.¹ The memoirs were written by Mme. von der Recke when Cagliostro was actually staying in Courland, *i.e.*, in 1779, and she was one of his most serious disciples and followers, and they were published with her own lengthy comments in 1787, *i.e.*, eight years after, when she was entirely disillusioned. The memoirs, as well as the later comments, are written in a very sincere and open-hearted manner, and, as they are not translated into English, I will record here Mme. von der Recke's statements as fully as time permits:—

The ground for Cagliostro's success in Courland was well prepared. Among the highest society in Mittau there were many enthusiastic and keen Masons. Their main leaders were two brothers, the Counts von Medem (Mme. von der Recke's father and uncle), who occupied very high social and official positions in Courland, and one of whom (the uncle) was the reigning Master of the Masonic Lodge in Mittau. Both had been deeply interested in chemistry and mystical subjects since their early youth, and when they became Masons (in Halle about 1741) they closely linked up Freemasonry with Alchemy and Magic and started studying these sciences with great zeal.² As regards Cagliostro, both had already heard about him from the German Masons with whom they corresponded. It was not surprising, therefore, that when a man presented himself and, producing some evidence that he was a Spanish Colonel Count de Cagliostro, declared that he was on an important Masonic mission to the North by order of his superiors, he was not only believed but received with great interest and respect. He was immediately introduced to other prominent Masons of the city, amongst whom many had also a great inclination for magic, and, by his skilful conversation on mystical subjects, Cagliostro enchanted them all.³ Soon he and his wife, who had come with him, were received as honoured guests in the best houses of Mittau, and Cagliostro, having noted a great interest in everything mystical among the ladies, decided that the easiest way of establishing his Egyptian Masonry in Courland with a view to introducing it later to Russia would be through them. Accordingly he took the first opportunity of informing Madame von der Recke and some other mystically inclined ladies (relatives of the von Medems) that he had come to Courland with special instructions from his Superiors (who, as he declared later, were none other than Elias the Prophet and a powerful spirit, Kophta, delegated specially to protect and help Cagliostro) 'to introduce there the Egyptian system of Masonry, of which he was the Grand Master, and to found a 'Lodge of Adoption' accepting as members men and women on an equal footing.'⁴ He added that he was inviting these particular ladies to be the founders of that Lodge because he felt a great friendship for them and thought that they could become worthy members of that secret society which brings a higher felicity to those who strive for truth with a clean heart, and seek to increase their knowledge for the benefit of mankind.⁵ All this impressed and flattered the ladies very much, and they accepted the proposition enthusiastically. But the leading Masons of the city, in spite of their goodwill towards Cagliostro, raised a number of objections to carrying out his scheme. The ladies, therefore, advised Cagliostro to give up his idea, but he proudly replied that he had never yet undertaken anything without carrying it out, that he must organise this Lodge in all its splendour, and that his present

¹ *Nachricht von des beruechtigten Cagliostro Aufenthalte in Mittau im Jahre 1779 und von dessen dortigen magischen Operationen* (edited by C. F. Nicolai, Berlin and Stettin, 1787).

² Von der Recke, pp. 3-4.

³ *Ibid.*, pp. 6-7.

⁴ *Ibid.*, p. 38.

⁵ *Ibid.*, p. 7.

⁶ *Ibid.*, p. 26.

adversaries would eventually become his greatest followers.¹ Thereupon he performed, in the presence of those who opposed the foundation of the Lodge, a number of alchemical experiments. Seeing how greatly the gentlemen were interested in these experiments he promised to disclose some further secrets in the Lodge he wanted to found, and offered to demonstrate his power over higher forces at a magical séance which could be arranged the following day, if they would find a boy of about six years of age to assist him. One of the Von Medems agreed to his little son being used for this purpose, and this first magical séance of Cagliostro took place in the house of a very prominent person in Courland, and one of the Masonic leaders—Ober Burg Graf von der Howen. The particulars of this first experiment are recorded as follows²:—

Cagliostro poured in the child's left hand and on his head some liquid which he called the Oil of Wisdom, and, after reciting some prayers and psalms, declared that by this ceremony the boy was made a clairvoyant. Then Cagliostro wrote on the child's hand and head some mysterious characters, and instructed him to look steadily at his anointed palm. Just before the beginning of the séance, Cagliostro had asked Count von Medem—the boy's father—so that the boy could not hear him, what kind of apparition the Count wished his son to see, to which the father replied that, in order not to frighten the boy, he would prefer him to see the apparition of his own mother and sister. In about ten minutes, after the conjuration, the child suddenly exclaimed that he saw his mother and sister. Cagliostro asked him what his sister was doing, and the child replied: "She presses her hand to her heart as though it were aching." A while afterwards the child exclaimed: "Now my sister is kissing my brother, who has just come home." The experiment took place in a house many streets away from the house in which the boy's sister lived, and his brother was supposed to be many miles away from the town, and was not expected home that day at all. Great was, therefore, the surprise of the gentlemen present at the séance when, having returned to Count von Medem's house immediately after its end, they learned that at the very moment when the boy saw his sister pressing her hand to her heart she actually had a bad heart-attack and felt quite ill, and that very soon afterwards the boy's brother came home unexpectedly and was kissed by his sister.

Cagliostro had attained his aim. This magical experiment impressed the gentlemen so much that they themselves began to urge Cagliostro to found his Lodge of Adoption in Mittau and to initiate them into the mysteries of Egyptian Masonry. A mixed Lodge for men and women was accordingly opened soon after, namely, on the 29th of March, 1779, and Madame von der Recke and her aunt and cousin were duly admitted as its first female members.³ The Lodge worked Cagliostro's Egyptian system, some particulars of which have been given above. On April 10th, 1779, on the day when the original members of the Lodge of Adoption received their last grade, Cagliostro, after spending about half-an-hour alone in a closed room, informed the Count von Medem and Mme. von der Recke that he had just been in communication with his 'Superiors,' who had given him further instructions concerning his work in Courland and disclosed to him that on one of the estates of the Count von Medem, called Wilzen, a great Magician had lived six hundred years before. That Magician, having found his disciples to be inclined to practise black magic instead of the white one, had buried in the forest some very important magical instruments and writings, together with large quantities of gold and silver. This invaluable treasure of extreme importance for the welfare of mankind was still there, but was being energetically searched for by some adepts of black magic, one of whom⁴ had already been in Courland for some time for this purpose, but so far without success, as the evil spirits subordinated to him were

¹ Von der Recke, pp. 27-28.

² *Ibid.*, p. 30. *et seq.*

³ *Ibid.*, p. 34.

⁴ Cagliostro probably meant his competitor and enemy Stark, who happened then to be in Courland (see A. N. Puipin, *Russian Masonry in the XVIII. and the First Part of the XIX. Century*, Petrograd, 1916, p. 290).

not strong enough. Cagliostro concluded this sensational revelation by expressing the hope that the Great Architect of the Universe would bless his zeal and make him happy by helping him to find the treasure for the benefit of mankind. At the same time he warned his listeners that this undertaking would be the most dangerous in the world, because all the evil spirits would rise and try to get him on their side, in order to preserve the treasure for the Principle of Evil, and thus bring about unspeakable misfortune for the world. Therefore, Cagliostro asked his friends to join him in prayer to the Eternal Source of Good that He might give Cagliostro sufficient strength to withstand the attempts of the evil spirits and to keep his faith. Then Cagliostro took a piece of paper and drew on it a plan of the valley in which the treasure had been buried, and verbally described the position and the particulars of the forest so well that the owner of the estate, Count von Medem, was greatly surprised, as he knew for certain that Cagliostro had never seen the forest or the estate, and had never been even near Wilzen. Cagliostro, however, replied that during the half-hour he was believed to have spent alone in the next room, writing, he actually had been transferred by the power of his spirits and by order of the Great Kophita to Wilzen, had seen the spot and surroundings, and learned from the spirits watching the treasure everything about it. Further, Cagliostro assured Count von Medem that all the treasures when unearthed would be given to him, and that Cagliostro would keep for himself, or rather for his Superiors, only documents and instruments referring to Magic.¹

On the following day, in the presence of a few chosen persons, Cagliostro made his second magical experiment, which was very similar to the first and with the same small boy as a medium. This time, however, the boy saw a forest and another small boy in it, who opened the earth at one particular spot and showed the medium in that opening a large quantity of gold, silver, papers, magical instruments and a box with some red powder. Further, as Cagliostro's wife was rather worried about her father, from whom she had not had any news, Cagliostro made the young medium see the apparition of a man in good health and in a cheerful mood, whose appearance, according to the boy's description, was entirely that of Mme. Cagliostro's father.² Mme. von der Recke, deeply impressed by what she had heard about this wonderful apparition (she was not present at the séance) asked Cagliostro to let her see her dead brother, whom she had loved dearly. To this Cagliostro replied that he had no power over the dead and not sufficient power to evoke an apparition of any kind to a grown-up person. He promised Mme. von der Recke, however, that her dead brother would appear to her in a dream, and he even gave her father a sealed envelope containing, as he said, a question which would be answered by the dead man's spirit to his sister in that dream.³ But nothing happened. Mme. von der Recke, in her excitement, could not sleep at all the first two nights, and on the third went to sleep, but had only very disturbing and awful dreams. In the middle of that night she woke up bathed in perspiration, her heart beating violently, and with such pain in all her limbs that she could hardly move. The following morning her father and some friends of his came to see Cagliostro and to hear Mme. von der Recke's account of her dream. But Mme. von der Recke was not there, and Cagliostro said he had instructed the most important spirits under his control to prepare her on the previous night for the interview with her dead brother, but the young woman's nerves and general constitution proved to be too weak to bear that preparation, and, as his spirits had informed him, she was then quite ill. Under the circumstances the continuation of that experiment would be dangerous for her life, and he had to give it up. Accordingly he demanded back the sealed envelope given to the young woman's father, and burned it unopened. Seeing the anxiety of Mme. von der Recke's father and friends about her health, he suggested that one of the old gentlemen should go and see her at once (it was about 9 a.m.) and then again at 3 p.m.

¹ Von der Recke, pp. 36-42.

² *Ibid.*, p. 42.

³ *Ibid.*, pp. 44-46.

The first time she would be found very ill in bed, but at 3 o'clock she would already be sitting at her desk practically recovered and writing letters. He said that such was the information received by him from his spirits, and in order to prove it, he requested those present not to tell Mme. von der Recke anything about his prophecy before its correctness had been proved. One of the listeners followed Cagliostro's instructions punctually, and was greatly surprised to find Mme. von der Recke both times exactly as Cagliostro had foretold.¹ Towards evening Mme. von der Recke was sufficiently well to be present, at Cagliostro's invitation, at his magical experiment in the house of her uncle, where several members of the Lodge of Adoption were assembled for the purpose. This experiment was the longest and the most extraordinary of all made by him during his stay in Courland. In her *Memoirs*, Mme. von der Recke describes this particular experiment more in detail and with greater care than any other, and, therefore, in order to give a clear idea as to the character of Cagliostro's magical séances in general, I have thought it worth while to translate fully the corresponding passage of the *Memoirs*²:—

"First of all," writes Mme. von der Recke, "Cagliostro asked me what were the Christian names of Mr. N.N. whom I knew very well and those of my deceased brother. When I had given him these names, he wrote their initial letters on a piece of paper and drew between them some characters which I did not know. After that he remained for some time alone in the next room where he wrote something, burned something, then came out to us and requested us to suggest to the boy³ that he should ask Cagliostro to show him something in the next room. The mother of the boy asked him to request Cagliostro to show him the same forest that he had seen a few evenings before, or something else. Cagliostro took the boy on his knee, rubbed his head with a paper he had just burned, kissed him and said: 'Child! you too can become a great man one day. Come, dear boy, you will see things of great importance.' Then he took him to the room where he had been writing. There was nothing in the room except the usual furniture. Only two candles were burning on my uncle's desk⁴ and between them lay a sheet of paper covered with some characters. When the child was in the room, Cagliostro locked the door and told the child to wait patiently until the beautiful things promised him would appear, that he must not be afraid of anything, and that even if he heard a noise in the other room it would not mean any danger to him. We all sat in the front room and formed a circle opposite the locked door. Cagliostro stood in the middle of the same room with a naked sword in his hand, and recommended to all of us calm, silence, seriousness and meditation. Then he drew with his sword certain characters on the door of the room in which the child was. He further stamped his foot on the floor, kicked the locked door violently, drew some characters in the air with his sword, pronounced various names and words, which none of us could understand, but of which the following three were uttered more frequently than the others:—Helion, Melion, Tetragrammaton. In the midst of this work my aunt⁵ sent her elder boy to see whether the other doors were also locked. Cagliostro cried out with surprising indignation: 'For God's sake, what are you doing? Be quiet, be quiet, do not move. You are in the greatest danger and I with you.' He redoubled the stamping with his feet, shouted with a terrible loud voice some unknown words and names, made various signs in the air and drew around us a new circle with his sword. He remained standing in the circle, told us with terrible threats that all of us would become unhappy if any of us moved or even whispered. Then, he renewed his invocation, ordered the child, who until then had been quite still locked up in the next room, to kneel down, to repeat everything he said and not to get up before he saw an apparition. Then Cagliostro stamped his feet, made various movements with his sword, and asked the child: 'What do you see now?'

¹ Von der Recke, pp. 52-62.

² *Ibid.*, pp. 62-74.

³ The same boy, aged six, who acted as medium in the preceding séances.

⁴ Count von Medem.

⁵ Countess von Medem, the mother of the boy acting as medium.

The Child: 'I see the beautiful little boy who opened the earth in the forest for me the last time.'

Cagliostro: 'Good! Ask the boy to show you Mr. von N.N. with chains on his neck, hands and feet!'

The Child: 'I see Mr. von N.N. He looks very unhappy and his neck, hands and feet are in chains.'

Cagliostro: 'What do you see now?'

The Child: 'The beautiful little boy pulls the chain round his neck tighter and tighter.'

Cagliostro: 'Where is Mr. von N.N. at present?'

Here the child gave the name of Mr. von N.N.'s estate, which was several miles from the town.

Cagliostro: 'Stamp your foot on the ground and request the beautiful boy to make Mr. von N.N. disappear and in his place to show you the deceased brother of your Cousin von der Recke.'

The Child: 'The brother is here.'

Cagliostro: 'Does he look cheerful or sad, and how is he dressed?'

The Child: 'He looks quite contented and has a red uniform on.'

Cagliostro: 'Tell him he must answer "yes" or "no" to my thoughts by a sign.'

The Child: 'He says yes.'

Cagliostro: 'What is he doing now?'

The Child: 'He places his hand on his heart and looks at me kindly.'

Cagliostro: 'What do you want to see now?'

The Child: 'The little girl who is like your wife and whom you showed me last time.'

Cagliostro: 'What do you see now?'

The Child: 'The little girl is here.'

Cagliostro: 'Embrace the girl, kiss her and ask her to show you the forest.'

Then we heard the child kiss the apparition. Major von Korff and my uncle asserted that they heard the kiss of the apparition too, but I only heard one kiss.

The Child: 'I see the forest and in it the stump of a tree.'

Cagliostro: 'Ask the girl to make the ground open.'

The Child: 'The ground is open, and I see five candlesticks, gold, silver, various papers, red powder and also iron instruments.'

Cagliostro: 'Now let the ground be closed again, the whole forest disappear and the girl also and then tell me what you see.'

The Child: 'Everything has disappeared and now I see a handsome, tall man. He has on a very long, white robe and a red cross on his breast.'

Cagliostro: 'Kiss that man's hand and let him kiss you.'

We heard both kisses, and Cagliostro asked the apparition to become the child's Guardian Spirit.

After that Cagliostro spoke Arabic again (at least we thought it was Arabic), kicked the door with his feet, finally opening it, let out the child, told us we could now leave our places, reprimanded my cousin again for having left the circle, and at the same time fell into a kind of convulsive fit. We revived him, and when he came to he asked all of us to be silent and serious, went to the room where the child had seen the apparitions, banged the door behind him, and we heard him speaking some foreign language there very loudly. At last we heard a muffled noise, after which he came out of the room quite calm and well again and said with a triumphant expression on his face that he had had to inflict punishment on Mr. von N.N., that he was now punished very severely and that in the morning we should hear that von N.N. had felt very ill with a choking feeling in his throat and an acute pain in his limbs at the very moment when the child saw his apparition in chains. Cagliostro even gave us the name of the doctor who would be called in to the suffering von N.N. when the night was over. And the next morning we heard that everything Cagliostro had told us had actually happened.

His swoon, Cagliostro explained later as a torment by evil spirits who temporarily acquired power over him, because the elder cousin of Mme. von der Recke, as mentioned

above, had stepped out of the circle surrounding those present at the séance, and he added that at every invocation the evil spirits were trying to overpower him who was conducting his séances with the help of good spirits. By the magic circle the bad spirits are fettered and deprived of their power.¹ And when asked how he could induce the good spirits to assist him in punishing Mr. von N.N. so severely, he said that the punishment of this man had been ordered by his Superiors. 'If you only knew,' he added, 'how my heart aches when I am sometimes compelled to cause pain to my fellow-creatures. But when I think that by this means I often save countries and nations from misfortune and that even the one who feels my chastisement can perhaps be saved by it from eternal suffering, then I acquire courage to carry out the will of my Superiors in full confidence.' ''²

During his stay in Mittau, Cagliostro held several more magical séances (eight altogether are recorded in Mme. von der Recke's Memoirs). In their form and essence they were all similar to the one just described in detail. In all of them the same boy acted as a medium, and he was always the only one who saw the apparitions. The preliminary operations were also always the same, and the apparitions in most cases dealt with the same subject—the treasure buried in the forest belonging to the Count von Medem. During one of such séances, the child was given an iron nail, to which the apparition of the Knight with the red cross tied itself and promised Cagliostro to guard the treasure so that nobody could get near it without his knowledge and that without Mr. von Howen (who was a prominent Mason and an ardent follower of Cagliostro) it could never be lifted or even found.³

Mme. von der Recke asserts that, during the same séance, all those present distinctly heard the footsteps of the child-medium descending and then passing along a tunnel when Cagliostro requested him to go to the treasure through the opening in the ground seen by him in his vision of the forest. They also heard the kisses exchanged between the boy and seven white apparitions of knights, one of whom had a red heart on his breast and the others red crosses.⁴ This particular séance took place at Wilzen (the estate where the treasure was supposed to have been buried) between ten and eleven o'clock in the morning, and as on several subsequent occasions the child-medium was placed not in a separate room but behind a screen in the same room where all the onlookers sat forming a circle within which Cagliostro stood.⁵ After the séance, Cagliostro, accompanied by some of his followers and the child, went to the forest and fastened the nail sanctified during the séance, on the spot where the treasure was supposed to be hidden.⁶ On two other occasions, the boy behind the screen gave the names of the persons who at Cagliostro's command by signs had entered the magical circle, and he saw in a vision these persons kneel down holding Cagliostro's watch (which he asserted to be magical) just at the time when the persons in the circle were actually doing so.⁷ In her Memoirs, Mme. von der Recke assures us that the screen behind which the boy stood was previously examined by her and there were no holes in it, nor any mirrors or instruments behind it and that generally speaking there was no possibility whatever for the boy to see what was going on in the room on the other side of the screen.⁸

During one of these séances, a rather peculiar incident happened. In addition to the usual apparitions, the child saw a spirit in a long white robe with a golden crown on its head and a red cross on its breast. Cagliostro requested the child to ask the spirit its name. The child put the question but no reply was heard. A while after Cagliostro asked the boy: "Well, has the Ghost given his name to you?"

The Child: "No."

Cagliostro: "Why not?"

The Child: "Because he has forgotten it."

¹ Von der Recke, p. 74.

² *Ibid.*, p. 76.

³ *Ibid.*, p. 88.

⁴ *Ibid.*, pp. 90-92.

⁵ *Ibid.*, p. 88.

⁶ *Ibid.*, p. 92.

⁷ *Ibid.*, pp. 94-106.

⁸ *Ibid.*, p. 96.

This threw Cagliostro into a state of fury. He stamped his feet, made all sorts of signs in the air with his sword, shouted some strange words amongst which Helion, Melion and Tetragrammaton were again very frequently repeated, and required complete silence, seriousness and contemplation. Then he dashed behind the screen where the boy was standing and could be heard writing something very hastily with a pen. All this made those present very nervous and some of them felt the ground shaking under their feet, heard some clang and other strange noises and two even were sure they had been pulled by their arms. But soon Cagliostro entered again the magic circle with a serious face and proceeded with the séance by evoking a few more spirits. After the séance Cagliostro made a long speech to his followers and said that the silence of the crowned knight when asked about his name was a sure sign that there was among his (Cagliostro's) followers a Judas seeking to betray him and to do him harm. He warned that prospective Judas, however, that the power and strength of the spirits protecting him were very great and that the very thought of harming Cagliostro was very dangerous.¹

These magical experiments were made at a time when those who witnessed them were very greatly infatuated by Cagliostro, and believed in him implicitly. Hence, while Cagliostro was in Mittau no investigations, or even attempts at investigation, were ever made as to whether the wonderful demonstrations of his magical powers were quite genuine. But later, when Cagliostro left Courland without recovering the famous treasure about which his Superiors and the apparitions had talked so much, a certain doubt began to creep into the minds of his admirers. It is true he had said he could not lift the treasure owing to the fact that it required a long time to conquer the evil spirits guarding it, and that he had unexpectedly received an order from his Superiors to proceed to St. Petersburg urgently.² But after his departure it was discovered through a letter from Normandez, the Spanish chargé d'affaires in St. Petersburg, published in the local papers, that Cagliostro was neither a Spaniard nor a Colonel nor a Count.³ The impression created by this news was somewhat softened by Cagliostro himself. Becoming aware of the attitude taken up by the Spanish chargé d'affaires, just before he left Courland, Cagliostro informed his admirers that he had assumed the name of Count Cagliostro by the order of his Superiors, that he had formerly served the great Kophta under the name of Frederik Gualdo, but that his real name and standing could not yet be disclosed, and that he might do so and appear in all his glory in St. Petersburg.⁴ All this was readily believed at the time, but now, when Cagliostro's enormous personal influence on his disciples had already begun to fade, this public accusation of imposture, to which Cagliostro did not reply, could not pass without some effect. Then gradually it became known that during his stay in Courland, Cagliostro had obtained under false pretences considerable sums of money and valuable jewellery from some of his most prominent admirers.⁵ All this, of course, gave food for considerable doubt about Cagliostro in general and his morality in particular. But his magical séances remained inexplicable and his supernatural powers were not doubted for a long time.⁶ Some only thought that he had fallen under the influence of evil spirits.⁷ Gradually, however, this belief in the supernatural powers of Cagliostro began also to disappear among his former admirers in Courland, and attempts were made to give a natural explanation of his magical experiments.

In the copious comments to her *Memoirs*, Mme. von der Recke makes quite a number of such attempts.

First of all, she accuses Cagliostro of falsehood in general and gives numerous examples of his art in impressing credulous people and of cleverly getting out of difficulties, when detected in lying.⁸ Then she tries to explain Cagliostro's séances as follows:—

¹ Von der Recke, pp. 103-110.

² *Ibid.*, p. 143.

³ *Ibid.*, p. 146.

⁴ *Ibid.*, pp. 112-114.

⁵ *Ibid.*, p. 146.

⁶ *Ibid.*, p. 146.

⁷ *Ibid.*, pp. 136, 143.

⁸ *Ibid.*, pp. 10-12, 136-137.

When Cagliostro came to Mittau and was received in the house of Count von Medem as a prominent brother-Mason, he very soon made friends with his host's clever, bright little son, who later became his medium. Cagliostro played very often with the child, showed him various pictures, asked him various questions, taught him the answers he was to give and generally prepared him for the part he was to play later on in the séances. Then he informed the boy that by obeying him and keeping his words and instructions very secret, he could make himself, his parents, his sisters and, in general, everybody he loved, very happy. On the other hand, Cagliostro threatened the boy with all sorts of terrors if he disobeyed him in any way or ever spoke about their arrangements to anybody. This, according to Mme. von der Recke, accounts for the fact that the boy never made a full confession to his parents or relatives even later on, after Cagliostro's departure from Courland. The boy believed in his promises and was terrified by his threats, even at a distance. This explains why the poor child was in such a heat and perspiration during every séance: he was mortally afraid of forgetting something Cagliostro had taught him.

As regards the apparitions the child was supposed to have seen, Mme. von der Recke suggests that under the paper covered with mystical characters there were other pieces of paper on which all the apparitions required were drawn and placed in the order corresponding to Cagliostro's questions. The boy saw these pictures one after the other and could therefore answer honestly: "Now I see a forest and so forth."¹ The fact that Cagliostro could so fully describe the forest at Wilzen, where he had never been and where his famous treasure was supposed to be hidden, Mme. von der Recke tries to explain by suggesting that he had made preliminary careful enquiries through secret agents, or by a series of clever questions put to the owner of the forest in conversation and unnoticed by him.² In her comments about the sudden illness of Mr. von N.N. at the very moment when, at a distance of many miles, Cagliostro evoked his apparition in chains with the object of punishing him, Mme. von der Recke advances the supposition that Cagliostro, who had dined with von N.N. the previous day, might have given him some slight poison which he knew would act in so many hours. There is no mystery in Cagliostro's declaring the name of the doctor who was summoned to Mr. von N.N., adds Mme. von der Recke, as the latter always called in the same doctor.³ Discussing the question of the kisses exchanged between the child and the apparition, she says that the child must have kissed his own hand as many times as was necessary.⁴

Such are the chief explanations which Mme von der Recke and her friends were able to find for Cagliostro's magical experiments, several years after they had taken place. In a general way she also supposes that Cagliostro had a number of unknown assistants, who were giving him secretly all sorts of information, the declaration of which would produce the effect of clairvoyance.⁵

There may be much truth in these explanations, but, on the other hand, they may be wrong, as, unfortunately, they are not based on any proper investigation at the time when the séances actually took place, and, therefore, they are rather speculations than real explanations. Besides, they are far from being complete. Quite a number of striking phenomena during Cagliostro's experiments described by Mme. von der Recke and partly recorded above she does not even attempt to explain, and in those cases for which she tries to find an explanation, her comments are sometimes contradictory of the facts stated previously in her Memoirs. For instance, her supposition about the medium having been previously chosen and prepared by Cagliostro, is contradictory of her previous records, from which it appears that Cagliostro did not specially insist on any particular child acting as his assistant and left the choice of the medium to others. And her theory that the apparitions were nothing but

¹ Von der Recke, pp. 43, 45, 47.

² *Ibid.*, p. 43.

³ *Ibid.*, p. 75.

⁴ *Ibid.*, p. 77.

⁵ *Ibid.*, p. 35.

drawings on sheets of paper put in certain order before the boy, does not correspond to her statements that on several occasions the kind of apparition to be seen by the boy was suggested to Cagliostro by members of the audience in the course of the séance itself and so that the boy could not hear what was said.

However, there can hardly be any doubt that Cagliostro's magical séances to a large extent consisted of clever conjuring tricks. He confessed it himself. In his Memorial or Brief drawn up during the Diamond Necklace trial in Paris he himself fully describes the tricks employed at a very similar séance arranged by him at the request of the famous Mme. de la Motte, when Mlle. de la Tour acted as a medium, and concludes this description by the following words: "Could I then foresee that this social recreation would one day be represented to the magistrate as an act of witchcraft, a sacrilegious profanation of the Christian mysteries?"¹

But, if we are to believe all the facts recorded in Mme. von der Recke's Memoirs, we must admit that while in Courland, Cagliostro not only demonstrated clever and artfully arranged tricks, but also a certain amount of hypnotism and clairvoyance.

In addition to the establishment of the Lodge of Adoption in Mittau, where the ritual of his Egyptian Masonry was worked, and to numerous magical experiments in the presence of chosen members of that Lodge, Cagliostro instructed his followers in Masonry and magic by means of private talks and lectures which he started for a small circle of the more advanced initiates in the mysteries he professed to possess. During these lectures, which he delivered in bad French but with great enthusiasm, he talked mostly about the hidden knowledge of magic.²

To give an idea as to the general character and subject matter of these lectures and to show at the same time in what an extraordinary state of mind his listeners must have been to take them seriously, I give in Appendix A. a translation of extracts from one of the lectures written down by Mme. von der Recke in 1779.³

Sometimes, however, especially towards the end of Cagliostro's stay in Courland, he seemed to forget himself entirely during his lectures and either talked about magic in such a way that his listeners began to suspect him of practising Black Magic, or treated on subjects which had nothing to do with magic or Masonry.⁴

Once, when discussing the sixth chapter of the First Book of Moses (second and fourth verses), he developed such doctrines of Demonology that he greatly shocked the moral feelings of his hearers.⁵ And during another lecture, given shortly after the one just mentioned, he suddenly began to talk about love between the sexes, and went so far—in spite of the presence of several women—as to give a prescription by means of which a woman who does not respond to the love of a man may be brought to experience even physical love by magic.⁶

When his surprised audience protested against lectures of this kind and asked him for explanations, he realized his mistake (or absent-mindedness) and resorted to his usual excuse, namely, that he was only testing his disciples. Nevertheless, the confidence of some of his followers in him was considerably shaken. This was particularly the case with Mme. von der Recke. After these lectures, and when she had learned of his cruel treatment of his servant

¹ *Memorial or Brief for the Comte de Cagliostro, defendant against the King's Attorney General, plaintiff* (English translation, London, 1786), pp. 38-44.

² Von der Recke, p. 112.

³ *Ibid.*, pp. 116-135.

⁴ *Ibid.*, p. 112.

⁵ In these lectures Cagliostro spoke of the love which must exist between the children of heaven and earth and gave to understand that not only Christ but he himself owed his presence on earth to such a union. The demi-gods of whom the Greeks speak in their mythology, must, he said, have been nothing else than the fruit of a similar love.—Von der Recke, pp. 136-137.

⁶ *Ibid.*, p. 137.

(mercilessly thrashed by him and turned out of doors for an insignificant fault), Mme. von der Recke became convinced that Cagliostro had fallen a victim to evil spirits, and refused point-blank to comply with his earnest and persistent requests that she should accompany him and his wife to St. Petersburg, to which she had previously agreed.¹ Through his own blunders, therefore, Cagliostro lost a powerful assistant and was forced to proceed to St. Petersburg accompanied only by his wife and servants, although well supplied with letters of introduction from several leading Masons in Courland, such as the Brothers von Medem and Ober Burg Graf von der Howen, who remained his admirers to the last.

CAGLIOSTRO IN ST. PETERSBURG.

Cagliostro arrived in St. Petersburg in the autumn of 1779 and stayed there until April, 1780.²

His first visit in the capital of Russia was to Baron Henry Charles Heyking, to whom he had a warm letter of introduction from his most ardent admirer in Courland, Ober Burg Graf von der Howen.

Baron Heyking was born in Courland in 1751, and, after extensive and serious studies in Germany, he enlisted first in the Prussian and then in the Russian Army. In 1779 he was Major of a Russian Guards regiment.³ He left interesting Memoirs in which he describes his first interview with Cagliostro, as follows⁴:—

Baron Heyking, although a Mason of high degree in the Order of Strict Observance, prided himself on his education in materialistic philosophy and met Cagliostro with a certain hostility.

"I forgive you your incredulity and your ignorance," said Cagliostro to him, "because you are nothing but a novice in the Order in spite of all your Masonic titles. If I wished, I could make you tremble."

"Yes, if you give me fever," replied Baron Heyking, ironically.

"Ah, what is fever for the Count de Cagliostro, who commands spirits?"

The conversation went on, Baron Heyking remaining sarcastic, and Cagliostro very patient. When the question of chemistry was raised, a science that Baron Heyking had studied very carefully, Cagliostro said:—

"Chemistry is an absurdity to those who possess the knowledge of alchemy, and alchemy is nothing to a man who commands spirits. As for myself, I have plenty of gold (tapping his pocket, full of coins) and diamonds (showing a ring with dark and badly set stones), but I despise all that, and my happiness lies in my power over beings forming a class above men."

Baron Heyking could not help smiling, and Cagliostro remarked:—

"I am not angry with you for your incredulity, for you are not the first strong being whom I had to conquer and did it successfully. Which of your dead relatives would you like to see?"

"My uncle, but on one condition."

"What condition?"

"That I should fire a pistol aimed at the place where he will appear. As he will be only a spirit, I cannot do him any harm in that way."

"No," cried Cagliostro, "you are a monster. I will never show you anything. You are not worthy of it."

He jumped up from his seat and ran out of the room, looking very indignant. A few minutes later, however, he entered the room again, smiling

¹ Von der Recke, pp. 137-143.

² V. Zotov, *Russkaya Starina*, 1875, vol. xii., pp. 64-65.

³ Dr. Marc Haven, *Le Maître Inconnu Cagliostro*, p. 73.

⁴ Fragments of these Memoirs were published in *Initiation* (August, 1898), and are quoted by Marc Haven in *Le Maître Inconnu*, pp. 73-76.

and amiable, as though nothing had happened, and simply said:—"I see you are brave. That is good. In time you will know Cagliostro and his power."

After that he never spoke to Baron Heyking again of the spiritual world, and generally tried to avoid him, but the impression he made on Baron Heyking was so bad that the Baron thought it necessary to warn several friends of his in high Society at St. Petersburg against him.

Unfortunately, after the full account given by Baron Heyking of Cagliostro's first visit, he very rarely mentions him again in his Memoirs, and then only casually and in nothing of importance. And there is very little other first-hand information concerning Cagliostro's stay in St. Petersburg.

In the Memoirs written by several contemporaries belonging to St. Petersburg Society and residing there during Cagliostro's stay in that city (Khrapovitsky, Gribovsky, Lopukhin, etc.) his name is not even mentioned. Nor is it mentioned in any of the correspondence of the Moscow Rosicrucians and Masons¹ who, nevertheless, must have heard of his presence in Russia.

Mme. von der Recke, who, being closely connected with the Russian aristocracy, must have known the truth about the visit to St. Petersburg of a man in whom she was so deeply interested, says but very little about it in her Memoirs. In the beginning of her book, which, as stated above, was published in 1787, she only expresses her firm conviction that the main object of Cagliostro's stay in Courland was to acquire the necessary connections and to prepare the ground for his visit to St. Petersburg, where he hoped to interest the Empress Catherine in his Egyptian Masonry and to get her protection and support for it. It was, in the opinion of Mme. von der Recke, with a view to facilitating this task, that he was so insistent in his requests that she should accompany him to St. Petersburg, and he was so eloquent in describing the enormous advantages and benefits that Courland would derive if the protection of the Empress of Russia for Egyptian Masonry were assured, that Mme. von der Recke's old father, who was a great patriot, was keenly disappointed when she refused to go on the grounds recorded above.² And at the end of the same book there are only three short passages referring to Cagliostro's stay in St. Petersburg, which, translated, are as follows:—

(1) From St. Petersburg several letters were received here saying that Cagliostro had made a deep impression there with his magical experiments, and sometimes he wrote to us from St. Petersburg himself. In most cases the contents of his letters was that the hour had not yet come for him to use his power for our welfare, much as he wished to.³

(2) In a few months' time Cagliostro left St. Petersburg and passed quietly through Courland on his way to Warsaw. He was seen by a servant of Marshal von Medem, through whom he sent us his greetings.⁴

(3) I cannot say anything definite about Cagliostro's stay in St. Petersburg. Only this much is certain, that although there also he held various persons in suspense for some time by all sorts of fantastic prospects, he entirely failed in the attainment of his principal aim.⁵

The Inquisition biographer, referred to above, only mentions in one part of his work that Cagliostro practised chemistry and medicine in St. Petersburg,⁶ and in another gives the following very short account of his stay in that city:—

"The celebrity of his name heralded his arrival, and he was received into all the Lodges as a tutelary divinity. Among other uncommon circumstances he discovered a secret intrigue between an uncle and a niece, he prophesied the future misfortunes of a great prince and foretold to a young lady the melancholy

¹ Edited by J. L. Barkskov (Petrograd, 1915).

² Von der Recke, pp. 25-29.

³ *Ibid.* p. 147.

⁴ *Ibid.* p. 154.

⁵ *Ibid.* p. 157.

⁶ *The Life of Joseph Balsamo*, p. 73.

circumstances of her approaching death. 'I uttered all these predictions,' said he to his judges, 'in consequence of divine inspiration; but I always pretended that it was by means of my cabalistical knowledge that I was enabled to disclose these secrets.'"¹

A very brief reference to Cagliostro is also made in the diary of Baron Schroeder, a German Rosicrucian who lived at St. Petersburg at the same time as Cagliostro. He mentions Cagliostro's connection with Yelagin, a very prominent Russian Mason, and adds:—"Yelagin wanted to learn from Cagliostro how to make gold. The latter promised to send him the necessary ingredients from Poland, but never did."²

This connection between Cagliostro and Yelagin is also corroborated in a pamphlet published by the latter's secretary (Andrew Krivzov), who considered Cagliostro to be a vulgar and ignorant charlatan deceiving credulous people by promises to impart to them the secret knowledge of curing the gravest maladies, prolonging life and making gold, and he ended up by striking Cagliostro in the face after learning that he had succeeded in obtaining a considerable sum of money from Yelagin.³

This is practically all the first-hand information about Cagliostro's stay in St. Petersburg. All the other information thereon is nothing but tales, rumours and perhaps sometimes even pure invention recorded by third persons several years afterwards when Cagliostro had become so famous in connection with the Diamond Necklace affair.⁴ It is difficult to say, therefore, how much truth there is in these records, but they may be of some interest as being characteristic of the general impression left by Cagliostro in St. Petersburg, and I will give a short summary of them.

In spite of the bad report given on him by Baron Heyking, to whom he paid his first visit, Cagliostro seems to have very soon acquired quite a number of influential friends in St. Petersburg. Among them we find the names of such illustrious persons as the Chevalier De Corberon, who represented the French Court in Russia, the leading Masons—Senator Yelaguin, General Melissino and Count Alexander Stroganov, who were eagerly searching for 'higher Masonic knowledge' and, therefore, could not help being interested in a man who professed to possess such knowledge; and even the all-powerful favourite of the Empress, Prince Potemkin, who is alleged to have developed quite a serious affection for Cagliostro's beautiful wife.⁵ Having acquired all these important connections, Cagliostro naturally did not want to lose time in attaining his principal aim—the establishment of his Egyptian Masonry in the capital of Russia—and in order to convince his listeners of the supernatural powers given by Egyptian Masonry, he took the first opportunity to demonstrate to them one

¹ *The Life of Joseph Balsamo*, p. 157.

² Pekarsky, *Supplement to the History of Russian Masonry*, St. Petersburg, 1869, p. 78.

³ A. Veidemeier, *The Court and the Notorious Persons in Russia in the Second Half of the XVIII. Century*, St. Petersburg, 1846, pp. 196-198.

⁴ De Luchet, pp. 10-14; *Liber memorialis de Cagliostro cum esset Robareti*, anonymous, Roveredo, 1787, translated from the Latin and published by Dr. Marc Haven under the title of *L'Evangile de Cagliostro* (Paris, 1910), see pp. 66-69 and 77-78. *Le Charlatan démasqué*, anonymous, Frankfurt am Main, 1786. *Ephemeriden der Freimaurerei in Deutschland*, 1785, p. 112. *Ein paar Tröpflein aus dem Brunnen der Wahrheit ausgegossen von dem neuen Thaumaturgen Cagliostro*, anonymous (Bode?), Frankfurt am Main, 1781, etc. The information about Cagliostro's stay in St. Petersburg contained in these and other contemporary writings was much later reproduced in various fragments, by F. Zotof ("Cagliostro, His Life and Visit to Russia," in the "Russkaya Starina," St. Petersburg, 1875, vol. xii., pp. 64-67). E. Karnovitch ("Cagliostro in St. Petersburg," in the "Drevniaya i Novaya Rossiya," St. Petersburg, 1875, No. 2), and I. E. Andreievsky ("Encyclopædia," St. Petersburg, 1895, vol. xvi., p. 51), in the Russian language; by Dr. Marc Haven ("Le Maître Inconnu Cagliostro," Paris, 1912, pp. 49-95), in the French language; and partly by W. R. H. Trobridge ("Cagliostro. The Splendour and Misery of a Master of Magic," London, 1910, pp. 142-148), in the English language.

⁵ M. N. Longinov, *Novikov and the Moscow Martinists*, Moscow, 1867, p. 133; I. E. Andreievsky, *Encyclopædia*, vol. xvi., p. 82; V. Bogolubov, *Novikov and his Time*, Moscow, 1916, p. 355; Marc Haven, *Le Maître Inconnu*, p. 76, etc.

of his magical experiments of the same character as those he performed with such great success in Courland. The séance was arranged in the house of a well-known actress, whose niece was chosen to act as a medium. The experiment was performed without any apparent hitch. After the usual conjuration, waving of the sword, stamping the feet, etc., the medium from behind a screen told those present of the wonderful things she saw in a carafe of water. But later in the evening, when Cagliostro, surrounded by his new believers, proud of his triumph and sure of his success, was discoursing on the excellence of his Egyptian Masonry, the medium suddenly declared that she had not seen anything in the carafe and that the whole performance had been arranged beforehand by Cagliostro and herself. All skillful repudiations of this accusation and promises of proving on future occasions that the experiments were genuine, were of no avail, and Cagliostro realized that his idea of establishing Egyptian Masonry in St. Petersburg must be given up for ever. He was, however, too ambitious and vain to leave such an important city as St. Petersburg without having produced any effect on its society, so, having failed as a magician, he decided to puzzle everybody's mind by his extraordinary knowledge of chemistry and medicine. Accordingly, he organised a laboratory where, in the presence of his visitors, he worked on various chemicals, declared by him to be necessary for making gold and producing the philosopher's stone. At the same time he began to receive a large number of people suffering from various ailments, to whom, after careful examination, he gave medical advice and medicines without making any charge, and, in cases of extreme poverty, even gave money. By such proceedings he very soon acquired, for the first time in his adventurous career, the reputation of a great benefactor and healer, which he maintained and strengthened during his later wanderings, particularly in Strasburg.

Unfortunately, very little is known about the effects of his cures.

In the pamphlet *Ein Paar Tröpflein aus dem Brunnen der Wahrheit ausgegossen*, which was published in Frankfurt am Main in 1781, it is stated that, while in St. Petersburg, Cagliostro cured Assessor Ivan Isleniev of an open cancer when all hope had been abandoned by the doctors, and that this cure was testified to by a special certificate given to Cagliostro.¹

The Chevalier de Corberon, the French Chargé d'affaires in Russia, whose name has already been mentioned, made the following entry in his diary on July 2nd, 1781:—"At St. Petersburg, Cagliostro cured Baron Stroganov, who had attacks of lunacy, caused by his nerves, Yelaguin, Mme. Boutourlin, etc.": and in another place he remarks: "Cagliostro cured, not everybody, but many."²

In his book *Le Maître Inconnu*, Dr. Marc Haven states that Cagliostro in effecting his cures in St. Petersburg used very little medicine, often none at all; that he mostly contented himself with appealing to Heaven for help or consulting his medium; and that sometimes he simply commanded the illness to disappear and it did so.³ As an example of the latter method, Dr. Marc Haven relates the following striking case, unfortunately, however, omitting in this instance to give the source of his information:—

Cagliostro was sitting in an armchair at Prince Potemkin's when he learned that a man in whom the Prince was interested was dying of fever in a hospital. "I command the fever to disappear at once," said Cagliostro, without moving, and an hour later the news came that the fever had disappeared at the very moment when Cagliostro gave his command.⁴

There are two much more detailed accounts of Cagliostro's medical activities in St. Petersburg. The first is recorded in an anonymous work entitled, *Liber memorialis de Cagliostro cum esset Roboreti*, written in Roveredo (Italy) in 1787 and published in a French translation by the same Dr. Marc Haven under the title of *L'Evangile de Cagliostro*.⁵ The story is said to have

¹ Marc Haven, *Le Maître Inconnu*, p. 77.

² *Ibid.*, p. 77.

³ *Ibid.*, p. 77.

⁴ *Ibid.*, p. 79.

⁵ Paris, 1910, pp. 66-69.

been told by Cagliostro himself to his friends in Roveredo, where he resided for some time in 1787. It probably deals with the same case of lunacy which was mentioned in the Chevalier de Corberon's diary, and does not contain anything extraordinary.

A Minister of the Empress of Russia¹ implored Cagliostro to cure his brother, who was chained up in a lunatic asylum. He imagined himself to be greater than God, continually shouted all sorts of blasphemies, and treated everybody who approached him with inhuman fury and violence. When Cagliostro appeared and paused in front of him with a majestic and authoritative air, the lunatic became quite frantic and screamed orders to his invisible attendants to cast the impertinent mortal who dared thus to appear before the God of all Gods into the deepest abyss. But Cagliostro shouted back, calling the lunatic an ignorant liar because he, Cagliostro, was Mars, the God of all Gods. And to prove his power he struck the lunatic with such force that the latter fell to the ground and could not move for some time. When, with the assistance of his warders, he eventually got up, he gazed on Cagliostro with surprise and bewilderment. Cagliostro lost no time in humiliating him in every possible way, took him then in a closed carriage to the river Neva, and threw him quite unexpectedly into the cold water to give him a sudden shock. The lunatic was helplessly drowning when the warders pulled him out of the river. All this made him realize that there was a being stronger than himself. He became meek and submissive to Cagliostro and allowed himself to be treated normally, and this resulted in the gradual regaining of his mental faculties.

Another case, recorded in the pamphlet *Le Charlatan démasqué* (Frankfurt, 1786) and the spurious *Mémoire authentique* (Strasburg, 1786), is of quite a different nature and would have removed the last doubts as to Cagliostro's personality and methods could it have been definitely established that it actually took place.

The story runs thus: A rich Russian lady, having heard a great deal about the miracles of Cagliostro, came to him and implored him to save her child of two years of age, whose case had been declared by all the doctors to be quite hopeless. Cagliostro promised to do so, but stipulated that the child should be sent to his house for three weeks. The distressed mother agreed to this, and at the appointed time Cagliostro returned the baby to her in perfect health, for which he received a large sum of money. This wonderful cure created a tremendous sensation in society, and Cagliostro became one of the most popular and admired men in St. Petersburg, but not for long. The mother of the child, supposed to have been so miraculously cured, soon became convinced that the child returned to her was not her own baby. She complained to the authorities, who made thorough investigations, and Cagliostro was compelled to confess that the baby he restored to the mother had been substituted for the real one, which had died. The authorities demanded the dead child's body and repayment of the sum received by Cagliostro from the unfortunate mother; but Cagliostro could not produce the body, and said he had burned it to test the theory of reincarnation. In repayment of the money received, he offered bills of exchange on a Prussian banker, which, when presented later, were dishonoured.

All this scandal, according to the author of the *Mémoire authentique*, was the real cause of Cagliostro's sudden departure from St. Petersburg.

There are, however, several quite different versions of the reasons which compelled Cagliostro to leave St. Petersburg hurriedly. There is, for instance, a theory, according to which Cagliostro was deported from Russia by order of the Empress Catherine the Great, because she had become jealous of the attentions paid by her favourite, Prince Potemkin, to Cagliostro's wife.

There is also another and, perhaps, the most probable version, to the effect that the medical practices of Cagliostro met with strong disapproval on the part of Catherine's Scotch doctors, Rogerson and Mouncey, who reported to the Empress that Cagliostro's quasi-medical activities threatened to destroy every

¹ Probably Count Alexandre Stroganov, who was the Empress's private Secretary.

aristocracy. Just as in Courland, Cagliostro talked in Warsaw a great deal about Egyptian Masonry, declaring himself to be the head of it, and as a proof of the extraordinary knowledge and power to be derived from that system of Masonry, he also performed here a number of magical experiments very similar to those which had been such a great success in Courland. His medium in the beginning was a girl of eight, who, on being placed behind a black curtain, after some special oil had been poured on her hand and an invocation recited over her, made most remarkable replies to Cagliostro's questions, saw and kissed angels and delivered mysterious sealed pieces of paper with the exact signatures of the members of the audience surrounded by cabalistic signs, after Cagliostro had publicly burned a similar piece of paper with the names of the same persons signed by themselves.¹

All this was taken by most of the witnesses as a genuine demonstration of Cagliostro's supernatural powers and knowledge given to him by superior Masonry. Only Count Moczensky and the father of the small medium refused to believe in Cagliostro and extorted from the child the confession that she had not seen anything during the séances.² Having learned of this confession, Cagliostro immediately changed his medium. This time it was a girl of sixteen, and with her assistance the séances were so successful and marvellous that even Count Moczensky began to waver in his distrust of Cagliostro. But one day the girl came to Count Moczensky and declared that all the time she had been deceiving the audience in obedience to Cagliostro's detailed instructions. She added, however, that she had decided to make this confession in order to avenge herself on Cagliostro for treating her insultingly. This deprived the confession of half its value, and when Count Moczensky informed Cagliostro's admirers of it, it did not produce any effect on them.³

Cagliostro's activities in Poland were not limited to his magical séances. As in Courland, here also he gave lectures on the mysteries of his Egyptian Masonry, wrote recipes for melting amber, making pearls and coral and gave prescriptions against various ailments. Most of the ingredients in Cagliostro's recipes and prescriptions could not be found at the chemist's, and those prescriptions which could be made up did not, according to the author of the pamphlet, show any beneficial results.⁴ Cagliostro was also assiduously working at making gold from mercury, and the author of the pamphlet gives a detailed description of this work, which in his opinion revealed Cagliostro's cunning and inventive faculty, but at the same time his great ignorance, even in elementary chemistry. In spite of this, however, when the pot, in which mercury and some red powder had been boiling for a considerable time, was at last opened, the surprised witnesses found at the bottom of it a lump of silver with some traces of gold.⁵ Again, Count Moczensky's distrust was shaken. A few days after, however (on June 25th, 1780), fragments of a similar pot, together with the remains of some mercury amalgam, were found in a ditch in the garden of the palace in which Cagliostro lived.⁶

But the most striking example of Cagliostro's deception related in the pamphlet is undoubtedly the description of the séance during which he showed his admirers the shadow of the supreme chief of Egyptian Masonry, the great Kophtha, who, he declared, still lived in Egypt, being several thousands of years old. In a large room lit only by two glimmering candles, on a specially erected platform, there appeared an old man with long white hair, dressed in a long white robe and with an Oriental turban on his head. In a low, muffled voice the apparition asked one of the spectators: "What do you see before you?" The person to whom this question was addressed, quite unexpectedly answered that he saw before him Cagliostro with a mask on his face and an artificial beard attached to his chin. The apparition on the platform indignantly blew

¹ *Cagliostro démasqué à Varsovie*, pp. 3-4.

² *Ibid.*, p. 5.

³ *Ibid.*, p. 6.

⁴ *Ibid.*, pp. 7, 25-26.

⁵ *Ibid.*, pp. 8-22, 26-28.

⁶ *Ibid.*, pp. 40-41.

out the candles and disappeared in the darkness, and those present could hear the rustling of the robe and other articles falling on the floor.¹

But even this kind of trickery did not diminish Cagliostro's popularity among his Warsaw admirers. Count Mocziński was practically the only one who did not believe in him, and he did not lose a single opportunity of attacking him. To all such attacks Cagliostro replied by long and animated speeches, in which he declared that his aim was not the attainment of any worldly advantages, but the highest heavenly bliss; that he would make humanity happy in spite of all the insults of his envious enemies, and he pathetically invited his listeners to kill him if he did not carry out his promises. His eloquence usually had the desired effect, and he was again believed and admired.² When, however, as related above, the broken pot with mercury was found in the garden, on June 25th, and revealed his deceit with regard to his making of gold, all his eloquence failed to remove the doubts which even his most ardent admirers began to harbour. Cagliostro, therefore, thought it best to disappear, and he left the estate of Prince Poninsky on the night of June 26th, 1780, and Warsaw the following night, thus having spent less than two months in Poland.³

Such, briefly, is the account of Cagliostro's stay in Warsaw given in the pamphlet entitled, *Cagliostro démasqué à l'arsovie*. The very unfavourable picture given here of Cagliostro may be somewhat exaggerated. The pamphlet was obviously written by a bitter enemy of his. Besides, according to Dr. Marc Haven,⁴ Count Mocziński was a poor man entirely dependent on Prince Poninsky, who supported him particularly as an authority on chemistry, in which the Prince was very much interested. It is quite possible, therefore, that Count Mocziński was envious and feared Cagliostro as a rival in the eyes of his protector and the public in general, and tried to discredit him by all possible means. But, on the other hand, the general impression conveyed by this pamphlet, if not the actual account, is to a certain extent confirmed by the statement of Madame Böhmer, the wife of the jeweller in the famous Necklace affair, a statement quoted by the Countess de la Motte in her defence during the trial, *i.e.*, before the pamphlet was published. This statement is as follows⁵:—

“A person who has just come from Poland, tells me that Cagliostro was admitted to Court on the strength of his knowledge of the occult, particularly of the philosopher's stone. There were some, however, who were not to be convinced without actual proof. Accordingly, a day was set aside for the operation, and one of the incredulous courtiers, knowing that Cagliostro had a young girl as an assistant, bribed her. ‘Keep your eye,’ said the girl to the courtier, ‘on his thumb, which he holds in the hollow of his hand to conceal the piece of gold he is going to slip into the crucible.’ All attention, the courtier heard the gold fall, and, immediately seizing Cagliostro's hand, exclaimed to the King, ‘Sire, did you not hear?’ The crucible was examined and a small lump of gold was found, whereupon Cagliostro was instantly and, as I was told, very roughly flung out of the palace.”

There is another account of Cagliostro's stay in Poland which speaks much more in his favour than the two preceding ones. It is from a letter written by Laborde, the Farmer General, who happened to be in Warsaw when Cagliostro was there. Laborde emphasizes a great admiration for Cagliostro on the part of King Stanislas Augustus, and relates a striking case of Cagliostro's clairvoyance. He concludes, however, by saying that, although he had heard about this case on good authority, he could not guarantee its truth.⁶

¹ *Cagliostro démasqué à l'arsovie*, pp. 23-24.

² *Ibid.*, pp. 33-36.

³ *Ibid.*, pp. 46-47, 61.

⁴ *Le Maître Inconnu*, pp. 88-89.

⁵ Trowbridge, p. 151.

⁶ *Ibid.*, pp. 153-154.

CONSEQUENCES OF CAGLIOSTRO'S VISIT TO EASTERN EUROPE.

I have finished my record of the information which I succeeded in obtaining in London about Cagliostro's stay in Eastern Europe. There remains only to say a few words about its consequences.

We have seen that, although Cagliostro acquired during that stay quite a number of admirers, among whom many were Freemasons of high standing, practically all of them became thoroughly disappointed in him before long. As regards his peculiar system of so-called Egyptian Masonry, we have seen that it met with complete failure in Russia and in Poland, while in Courland, where he succeeded in introducing that system, his Lodge apparently ceased to exist immediately, or very soon after his departure from that country. In any case, nothing has been heard about it since that time.

Thus, there were practically no direct consequences of Cagliostro's visit to Eastern Europe. But some Russian historians consider that it had a certain indirect effect on the fate of Russian Freemasonry. This effect, according to them, consisted in the fact that the Empress of Russia, Catherine the Great, having heard of Cagliostro's adventures and considering him to be one of the leading Masons, began to see in Freemasonry a public danger, and instead of preserving her former neutrality, she started an open campaign against it, which resulted in the closing of Masonic Lodges in Russia until her death.¹

Bro. B. Telepnev, in his works about Russian Freemasonry,² puts forward a number of much more serious reasons for Catherine's change of attitude towards Freemasonry, or, rather, as Bro. Telepnev insists, towards some of its individual leaders in Russia.

Of course, Cagliostro alone could not alter entirely the views of such an intelligent woman as Catherine on Freemasonry in general. But the extraordinary adventures of a man whom she considered to be an important Mason, undoubtedly made a deep impression on her mind and may have influenced her opinion on Freemasonry to some extent.

Catherine the Great, with her extremely realistic cast of mind, never had much sympathy for Freemasonry, and although, at the suggestion of Masons around her, she read a few Masonic books, she never understood the real meaning and the real ideas of Freemasonry, and only saw in it, as she puts it herself in one of her letters: "A futile and ridiculous masquerade, which is unnecessary for those who are doing real good."³ At first, however, she did not see much harm in Freemasonry, and only indulged in occasional jokes about it. But Cagliostro's activities and the high regard in which this self-styled magician was held by the Masons around her, put Catherine on her guard.

According to her own words,⁴ and contrary to the assertions ascribed to Cagliostro himself,⁵ Catherine the Great never met Cagliostro or his wife. But she could not help hearing a great deal about him, for the whole of St. Petersburg was talking about him, and among his supporters were several people with whom she was in constant contact. These included, as has been mentioned before, such prominent Russian Masons as Yelaguin, Melissino, and Count Stroganov, and Catherine, without going carefully into the question, decided that Cagliostro and persons similar to him, influenced much larger circles of Freemasons in Russia than was actually the case. "Cagliostro arrived at the time most favourable for him," she writes to her German correspondent, Friedrich Grimm, in 1781, "at the time when several Masonic Lodges nourished

¹ M. N. Longinov, *Novikov and the Moscow Martinists*, Moscow, 1867, p. 133; A. N. Puipin, *Russian Masonry*, St. Petersburg, 1916, p. 282.

² *Freemasonry in Russia*, in *A.Q.C.* xxxv.; and *Russian Masons*, in the *Masonic Record*, 1924, and 1925.

³ Quoted by V. Bogolubov, *Novikov and his Time*, Moscow, 1916, p. 335.

⁴ *Zimmermann's Verhaeltnisse mit Kayserin Catharina II.*, edited by H. Marcard (Bremen, 1863), p. 325.

⁵ *L'Evangile de Cagliostro*, p. 78.

by Swedenborg's teachings, wanted to see ghosts at any price. So they rushed to Cagliostro."¹ From her point of view, people who could believe, admire and follow such a charlatan as Cagliostro could not be desirable elements in her Empire, and although even much later, in May, 1788, she was assuring her other German correspondent, J. G. Zimmermann, that she considered the followers of Cagliostro to be "as harmless as those of Mahomet, because they are a sect of weakminded people and fanatics,"² yet she thought it necessary to express her views on the matter publicly and thus to give a warning to her people.

Accordingly, having collected all the available information about Cagliostro, which became quite voluminous after the Diamond Necklace affair, she published in 1786 three comedies—*The Deceiver*,³ *The Seduced*,⁴ and *The Siberian Wizard*.⁵ The comedies were obviously directed against those Masons who were attracted by magic and alchemy. Catherine represents them as easily deceived by persons like Cagliostro and brought into such a mental state that they became quite useless and very unpleasant people. While the first comedy was only a satire, the second and third ones even contain a certain threat. The concluding words of the second comedy are as follows:—"Only those centuries are praised which were distinguished by commonsense and not by reverie. The direction of the people is undoubtedly in the hands of the authorities. We must be grateful to Fate for living in times when mild methods are used for correction." And at the end of the third play, the Siberian wizard is arrested by the police not only for deceit and charlatanry, but mainly for starting a wizard's school with a view to propagating his ideas.

Soon after the play appeared, this fate befell Novikov, a leading and the most active Rosicrucian in Moscow.

That her comedies were directed against Cagliostro and similar persons, amongst whom she apparently, and, of course, quite erroneously, included some of the Moscow Rosicrucians, is confirmed by Catherine herself in her correspondence with J. G. Zimmermann.

Writing to him on January 10th, 1786, about her first two comedies, *The Deceiver* and *The Seduced*, she adds: "The first of these comedies represents Cagliostro as he really is and the second depicts those deceived by him."⁶

In her letter to Zimmermann dated April 21st, 1787, we find the following passage:—"I am very glad you spoke well of *The Siberian Wizard*, but I am afraid the comedy will not correct anybody. Absurdities are catching, and these particular absurdities have become fashionable . . . I remember that in 1740 the least philosophical people pretended to be philosophers, and by this means at least reason and commonsense were not lost. But these new erroneous ideas have made fools of many who were not fools before."⁷

And on July 1st, 1787, writing to Zimmermann about his article in the *Hamburg Gazette*, in which he denounces the Strasburg Magnetists and compares them with the wizard in her play, Catherine adds, jokingly: "I do hope these magnetists will be asked to come from there to those countries where similar charlatans are so decidedly liked. I can give an assurance beforehand that they will be taken less seriously and will cost less than Cagliostro and his comrades."⁸

The deep impression left by Cagliostro on Catherine the Great is also confirmed by the fact that even many years after his departure from Russia, in

¹ Quoted by V. Bogolubov, *Novikov and his Time*, p. 355.

² *Zimmermann's Verhaeltnisse*, pp. 365-366.

³ *Obmanschik* (St. Petersburg, 1786), available at the British Museum in Russian, and in a German translation by Karl Schuor under the heading *Der Betrueger*.

⁴ *Obolschennui* (St. Petersburg, 1786), also available at the British Museum, but in Russian only.

⁵ *Shaman Sibirsky* (St. Petersburg, 1786), available at the British Museum in Russian.

⁶ *Zimmermann's Verhaeltnisse*, pp. 324-325.

⁷ *Ibid.*, p. 352.

⁸ *Ibid.*, p. 355.

1787, when she received a copy of Mme. von der Recke's book on Cagliostro, she immediately entered into correspondence with the authoress, ordered the book to be translated into Russian without delay, paid for the translation, and gave the translator a special bonus of 400 Roubles.¹

CONCLUSION.

Catherine the Great seems to be the only person in Russia on whom Cagliostro produced a strong and lasting impression. In the documents and literary works left by her Russian contemporaries, so far as I have been able to ascertain, Cagliostro is not even mentioned, and, in later historical and Masonic literature, I could trace only the pamphlet by Yelaguin's secretary, referred to previously, three short and rather superficial articles on Cagliostro,² and a few occasional remarks in books dealing with Freemasonry in general. As regards Russian playwrights and novelists, they seem either not to have known anything about him or not to have found him a sufficiently interesting subject for their works. Only in 1890 was there published in St. Petersburg a novel by a well-known Russian historical writer, Vsevolod Soloviev, entitled, *The Magicians*,³ followed in 1898 by a second volume under the title of *The Great Rosicrucian*.⁴ In both volumes, Cagliostro, and particularly his stay in St. Petersburg, play a prominent part. This is an interesting and well-written novel, and although there is, of course, a great deal of mere invention in it and many episodes are historically incorrect, yet it is of value, because the author gives a general picture of Cagliostro which, in my opinion, is not far from the truth. He represents Cagliostro as a man endowed with considerable magnetic and hypnotic powers and possessing a certain knowledge of occult sciences, but using those powers and that knowledge exclusively for the attainment of his selfish ends, mainly for the gratification of his boundless vanity and extracting material benefits from his admirers, a part of which he shared with the poor in order to increase his popularity. To this I can only add that, as clearly appears from all I have said above, in cases where Cagliostro's magnetic and hypnotic powers were not sufficient duly to impress his audience, he did not scruple to resort to more or less clever conjurer's tricks.

I will conclude by quoting the following words of Mme. von der Recke, in which she shows the lesson she ultimately derived from her acquaintance with Cagliostro⁵ :—

“When I think of the dangers which, thank Providence, I have escaped, I feel an irresistible impulse to lay bare the errors of my soul in order to warn every good soul:—not to indulge in obscure feelings in religion, not to strain the imagination, not to long for miracles and not to seek communion with spirits, as Holy Providence, obviously, did not deem such a communion necessary for this world,—where our duty is to work for the good of our fellow-creatures and for our own improvement,—and reserved it for a future and more perfect state.”

¹ A. N. Puipin, *Russian Masonry in the XVIII. Century*, in *Festnik Evropy*, September, 1867, p. 22 (quoted from the *Berlinische Monatschrift*, March, 1788, p. 210); A. N. Puipin, *Russian Masonry* (St. Petersburg, 1916), pp. 284-285; V. Bogolubov, *Novikov and his Time*, p. 366.

² V. Zotov, *Cagliostro, his life and visit to Russia*, published in *Russkaya Starina*, St. Petersburg, 1875, vol. xii.; E. Karnovitch, *Cagliostro in St. Petersburg*, published in the magazine *Drevniaya i Novaya Rossiya*, St. Petersburg, 1875, No. 2; and an anonymous article, entitled *Cagliostro*, in I. E. Andreievsky's *Encyclopaedia*, St. Petersburg, 1895, vol. xvi., p. 51.

³ *Folchci*, available at the British Museum, but only in Russian.

⁴ *Veliky Rosenkreuzer*, also available at the British Museum, in Russian.

⁵ Von der Recke, p. 29.

APPENDIX A.

Fragments from Cagliostro's lectures on Magical Philosophy as written down in the year 1779 by C. E. K. von der Recke (pp. 116-126 of her Memoirs, translated).

Moses, Elijah and Christ are the three chief presiding beings over the earthly globe and the most perfect Freemasons that have existed up till now. Although after successfully attaining their glorious goal here, they have been wafted to higher spheres and there exert their powers and wisdom for the happiness of beings of higher kinds, and although they have now already increased the immeasurable ocean of the Creation by fresh worlds which they bring forth to the glory of the Author of all Things, their influence on this globe and their care for us still endure, and each one of them has here his own invisible community, which, however, all meet together at one *Chief Point* and work against the Principle of Evil through various channels.

Freemasonry is the school in which those are educated who are destined for sacred mysticism, but the lower orders of Freemasons reck nothing of these matters, and their attention is diverted into various channels in order that their *secret superiors can watch them better* and can make use of the worthiest amongst them for *higher purposes*. A stricter selection of these members is made by the three presiding beings of our globe. These subordinates of Moses, Elijah and Christ are the *secret superiors of the Freemasons*.

Cagliostro is one of Elijah's subordinates. He has already attained the third grade. Elijah's disciples never die, unless they become perverts to Black Magic, and will, after completing well their earthly career, be translated living to Heaven, as was their lofty teacher. But before they reach the number twelve, they are sometimes purged by an apparent death, but, so to speak, always rise again from their own ashes. In this way, the Phoenix represents the allegory of these beneficent Magicians!

The first secret class of the adherents of Elijah is chosen from the nursery of the Freemasons. These disciples number seventy-two and they have a specific which rejuvenates and preserves the balance of all the forces of Nature, so that they often attain the age of Methuselah. But they must not impart this specific to anyone without the knowledge of their superiors.

The second degree is gradually selected from these and consists of forty-nine members. The latter possess the secret of the red powder, or, to state the matter more clearly, they possess the means of bringing all metals to the maturity of gold. They also have the power of communicating to their superiors in one moment at a distance of more than one hundred miles anything they may consider necessary.

From these forty-nine the thirty-five are chosen. According to what Cagliostro told us, he had already reached this height, and from these the twenty-four are chosen. These two degrees are the most dangerous, as all evil spirits attack these Members of Magic in order to lure them from the Principle of Good; he who, however, attains the fifth and last grade will grow in perfection to all Eternity.

This last earthly degree comprises twelve members only. Now the great moment has arrived, as one of these twelve will, like Elijah, be wafted to higher regions to work in other worlds, and, therefore, the most deserving members of the four grades are to be advanced. Should we hear some time after that he is dead and then again that he is still alive, we can be assured that he has withstood the temptations of all evil spirits and has ascended to the fourth degree.

He amongst us who is the most faithful and righteous and whose soul is devoted to magic only for good aims—be it man or woman—has the prospect of being raised to the seventy-two as soon as the first vacancy occurs.

The Queen of Sheba, whose story in the Old Testament is completely veiled in magical pictures and is only partially represented, would have attained the highest grade of magic which a female soul has ever reached. But at the end

she became too weak to withstand the temptations of the evil spirits, and, therefore, her story, which is *only intelligible to true magicians*, has been related in the story of Calypso.

The divine doctrines of the Greeks, the Zendavesta, the Eddas and the Bible are all books sacred to magic.

The circle and the triangle are sacred magical ciphers. Three and nine, two and seven are holy numbers. He who grasps the power of these numbers and ciphers is near to the source of virtue. The word Jehovah contains *three in it twice over* and possesses *immeasurable power*.

Just as there are sacred numbers so there are holy letters. The letters I.H.S. should never be contemplated without the deepest awe, as they contain all wisdom and the fount of all bliss. He who grasps the true value of these letters is near to the eternal source of all Good.

There are three chapters missing in the Bible, and these are only in the hands of the magicians. He who possesses one of these chapters can command supernatural powers.

He who does not venerate I.H.S., the sun, the circle and the triangle, two and seven, three and nine and the word Jehovah, and has not attained true knowledge of these letters, numbers and words, will not possess the missing chapters from the Bible. These contain the highest wisdom by which the world is governed.

*Extracts from a lecture given by Cagliostro to our Society in Alt-Auz
(pp. 126-135).*

There has been more than one Flood; this can be proved by naturalists by the strata of the earth. The age of the earth transcends man's knowledge by far. Moses cannot be blamed for having given an incorrect calculation of time in respect to the age of the earth; this is comprehensible to magicians. If curiosity is not founded on virtue and a bent towards perfection, it is injurious. Lot's wife is a proof of this. Moses, Elijah and Christ sometimes visit our globe in these consecrated circles. In secret mystical Societies there are several who number centuries in age.

The Holy Writ is full of images of deep magic. Judith freed Bethulia by killing Holofernes! True wisdom was her possession, for she had already reached full psychic maturity in that she knew. The commands of her superiors were most sacred for her, as they could never command anything which did not promote more speedily the good Designs of the Great Architect of the Universe, and thus this weak woman had the strength to kill one, who by living longer would have given the Principle of Evil the upper hand.

In that age secret mystical wisdom could be found in men and women, but they were neither given to vain trifles nor to fleshy lusts as at the present time, and, therefore, whilst still in their mortal garb, they were able to rise to community with higher spirits.

Even now all the miracles of which the Scriptures speak can be worked, if only we free ourselves from all worldly things and strive with noble impulse towards perfection, and possess the same bent towards the promotion of the general well-being, as Curtius, who voluntarily sought death.

Strength of soul is the first means towards attaining longevity and the foremost virtue of a genuine Mason. Through this men ripen to higher powers, but there are also physical means by which life can be lengthened to centuries.

Alexander the Great still lives in Egypt and forms a peculiar sect of magicians, who only watch over heroes and warriors and in accordance with the plans of the Great Architect of the Universe protect and guide those in whose hands the apparent power of the world has been placed. Frederick the Great is protected and watched over by Alexander's ministering spirits. The power of monarchs and princes has only apparently been given to them; in reality they are subject to magicians, good ones or necromancers, and, therefore, they either rule well and happily or with harshness and tyranny.

The science of bringing every metal to the maturity of gold is one which will never be possessed by him who only desires to make use of gold for gold's sake and for furthering vanity, and not for beneficent ends.

He said he would acquaint some of our members with the red powder, or, to put it more plainly, the raw material by means of which they could bring metals to maturity, in order to see how they would use this to the best advantage. But at a distance of a hundred or more miles he can check the power of this powder and punish every unworthy member of our Society.

Solomon, the building of whose temple is an allegorical picture in certain Societies, strayed from the path of virtue in his magical career, but was again saved and snatched from the Principle of Evil.

The story of the fall of the angels is only an allegory of the transition from white to black magic.

APPENDIX B.

WORKS CONSULTED

(in Chronological Order of their Editions).

- 1 Cagliostro and Thilorier "Memorial or Brief for the Comte de Cagliostro, defendant against the King's Attorney General Plaintiff in the cause of the Cardinal de Rohan, Comtesse de la Motte and others. Translation by P. MacMahon from the French original published in Paris, February, 1786 (London, 1786).
- 2 Cagliostro and Thilorier Mémoire pour le Comte de Cagliostro Demandeur contre Maître Chesnon le Fils commissaire au châtelet de Paris et le Sieur de Lannay, Chevalier de l'Ordre Royal Militaire de St. Louis, Gouverneur de la Bastille, Défendeurs (Paris and London, 1786).
- 3 Cagliostro (and Thilorier ?) Lettre du Comte Cagliostro au peuple Anglois pour servir de suite à ses mémoires (London, 1786).
- 4 Anon. (Count Moczyński) Cagliostro démasqué à Versovie, ou relation authentique de ses opérations alchimiques et magiques faites dans cette capitale en 1780. Par un témoin oculaire, 1786.
- 5 Anonymous Le charlatan démasqué (Frankfurt am Main, 1786).
- 6 Anon. (De Luchet ?) Mémoire authentique pour servir à l'histoire du Comte de Cagliostro (Strasbourg, 1786).
- 7 Catherine II., Empress of Russia "The Deceiver," a comedy (in Russian, St. Petersburg, 1786; in German, Riga, 1787; Berlin, 1788).
- 8 Catherine II., Empress of Russia "The Seduced," a comedy (in Russian, St. Petersburg, 1786; in German, Riga, 1787; Berlin, 1788).

- 9 Catherine II., Empress of Russia "The Siberian Wizard," a comedy (in Russian, St. Petersburg, 1786; in German, Riga, 1787; Berlin, 1788).
- 10 Anon. (Lucia ?) "The Life of the Count Cagliostro," London, 1787.
- 11 C. E. K. von der Recke "Nachricht von des berühmten Cagliostro Aufenthalte in Mittau im Jahre 1779, und von dessen dortigen magischen Operationen (Berlin & Stettin, 1787).
- 12 Anon. (P. Marcello ?) "The Life of Joseph Balsamo, commonly called Count Cagliostro," translated from the Italian on the authority of Pope Pius VI. (Dublin, 1792).
- 13 H. M. Marcard "Zimmermann's Verhaeltnisse mit der Kayserin Catharina II." (Bremen, 1803).
- 14 Anonymous "Lives of Alchemical Philosophers" (London, 1815).
- 15 Th. Carlyle Critical and Miscellaneous Essays. Vol. iv.—Count Cagliostro. Vol. v.—The Diamond Necklace (London, 1840).
- 16 F. T. B. Clavel "Histoire pittoresque de la Franc-Maçonnerie et des sociétés secrètes anciennes et modernes" (Paris, 1843).
- 17 A. Veidemeier "The Court and remarkable people in Russia during the second half of the XVIII. century" (in Russian, St. Petersburg, 1846).
- 18 Georges Bell "Le Miroir de Cagliostro—Hypnotisme" (Paris, 1860).
- 19 M. N. Longinov "Novikov and the Moscow Martinists" (in Russian, Moscow, 1867).
- 20 A. N. Puipin "Russian Masonry in the XVIII. century" (articles in the *Vestnik Evropy*, in Russian, St. Petersburg, 1867).
- 21 P. Pekarsky "Supplement to the History of Russian Masonry" (in Russian, St. Petersburg, 1869).
- 22 V. Zotov "Cagliostro, his life and visit to Russia" (in the *Russkaya Starina*, in Russian, St. Petersburg, 1875, vol. xii.).
- 23 J. W. von Goethe "Italienische Reise" (Berlin, 1885).
- 24 Vsevolod Soloviev "The Magicians" (in Russian, St. Petersburg, 1890).
- 25 I. E. Andreevsky Encyclopædia, vol. xvi., "Cagliostro" (in Russian, St. Petersburg, 1896).
- 26 Vsevolod Soloviev "The Great Rosicrucian" (in Russian, St. Petersburg, 1898).

- 27 Franz Funck Brentano "The Diamond Necklace" (London, 1901).
- 28 Franz Funck Brentano "Cagliostro and Company" (London, 1902).
- 29 Dr. Marc Haven "L'Evangile de Cagliostro retrouvé, traduit du Latin et publié avec une introduction" (Paris, 1910).
- 30 W. R. H. Trowbridge "Cagliostro, the Splendour and Misery of a Master of Magic" (London, 1910).
- 31 Dr. Marc Haven "Le Maître Inconnu, Cagliostro. Etude sur la haute magie" (Paris, 1912).
- 32 J. L. Barskov "Correspondence of Russian Masons in the second half of the XVIII. century" (in Russian, St. Petersburg, 1915).
- 33 A. N. Puipin "Russian Masonry, XVIII. and the first part of the XIX. century" (in Russian, St. Petersburg, 1916).
- 34 V. Bogolubov "Novikov and his Time" (in Russian, Moscow, 1916).
- 35 J. von Guenter "Der Erzzauberer Cagliostro. Die Dokumente über ihn nebst zwölf Bildbeigaben" (München, 1919).
- 36 A. E. Waite A new Encyclopædia of Freemasonry (London, 1921).
- 37 B. Telepnef "Freemasonry in Russia" (in the *Arts Quatuor Coronatorum*, vol. xxxv., London, 1922).
- 38 Jacques Casanova The Memoirs (Navarre Society Edition, London, 1922).
- 39 B. Telepnef "Russian Masons" (in the *Masonic Record*, November-December, 1924, and January-February, 1925).
- 40 J. Lukash "Count Cagliostro" (in Russian, Berlin, 1925).

A cordial vote of thanks was unanimously passed to Bro. Ivanoff, on the proposition of Bro. Vibert, seconded by Bro. de Lafontaine.

Bro. H. C. DE LAFONTAINE said:—

Bro. Ivanoff says that the proofs of Cagliostro and Balsamo being one and the same person seem to be so convincing that they were accepted practically by everybody, and that some modern authors, in trying to destroy the theory, have not put forward any new one to replace it.

Let us, for the sake of being argumentative, say that as there was a Balsamo, so there was also a Cagliostro, and that these were separate identities. Possibly, to adopt such an attitude is to present oneself as a target for the most

scathing criticism. But that would not be a new condition in which to find oneself.

In advancing this argument, I lay down as a necessary premiss, that no one can rightly understand the personality of Cagliostro without considering, even if briefly, the personality of another very remarkable figure of that period, the Comte de St.-Germain. I have no time to dwell upon his various eccentricities, but there is no doubt in my mind that if, as we are told, Cagliostro was at one time his valet, the servant learned from his master all the tricks of the trade; also that a great many of the sayings and doings of St.-Germain were foisted on to Cagliostro, who was only too glad to have his necromantic powers so strengthened. We will assume that Balsamo, a low-down scamp (and you could find many like him even in the Naples of to-day), after a sufficiently long career of crime, meets his fate on the gallows, and so disappears entirely.

About the same date an individual, calling himself the Count Cagliostro, makes his appearance in London. He is soon found to be a bit of a rogue, but withal a man of manners and fit to take a place in genteel society. But where has he been all this time, for he is not a youth? His master may have been awaiting the time to launch him; besides it is not every man who wants to confess that he has been a valet. Later on Cagliostro makes his triumphant entry into Strasburg. In the dense crowd there is a Sicilian called Marano, on whom Balsamo in his youth had played a dirty trick. He thinks there is a facial resemblance between the princely personage in that splendid carriage and the trickster. He asks someone in the crowd, "Who is that in the carriage?" "Oh, that is the great and celebrated Count Cagliostro." "Well, he may be called Cagliostro, but he looks to me uncommonly like that scoundrel, Balsamo." Loss of a considerable sum of money sometimes causes people to be obsessed with a perfect mania for facial resemblance.

Well, we have got so far, and we have not found any identification of Balsamo with Cagliostro, save for this voice in the crowd at Strasburg, on which we cannot lay great stress on either side. Where and when, then, does the identification come in? The trumpet blast is sounded very late in Cagliostro's career by Theveneau de Morande, who, in his journal, the *Courier de L'Europe*, proclaims the identity, and it meets with a ready acceptance by Cagliostro's many enemies. But note who the man is who delivers this poisoned thrust! One of the dirtiest skunks that ever crawled on the face of this earth, a human hyena, with all that animal's loathsome attributes. That is the evidence that Cagliostro is Balsamo. I hold no brief for Cagliostro. He made a fool of himself, and lost what prestige he had, by his ridiculous behaviour at the famous Diamond Necklace Trial, but there are traits in his remarkable career which seem to remove him from connection with Balsamo, and will not allow him to be hopelessly blackened by that mercenary hireling, Morande.

I now turn for a moment to the question of Cagliostro's having been initiated in the 'Esperance' Lodge in London. Trowbridge, in his account of Cagliostro's initiation, says that Bro. Hardivilliers, an upholsterer, presided at the ceremony. I have carefully examined the registers of early Lodges in the Grand Lodge Library, with this result. A Bro. Hardivilliers was admitted into the 'Ancient French' Lodge on August 17th, 1781, probably as a joining member. Someone has pencilled under his name, in the space devoted to professions, the word "jeweller." There is no mention of either Balsamo or Cagliostro in the register of this Lodge. But under the date, November 15th, 1784, there are two names bracketed together, as if the two had been admitted at one and the same time. These names are Sibert and Blessono. The latter name gives one furiously to think as to whether Blessono was meant by an imperfect scribe to represent Balsamo. But, so far as we can learn, Cagliostro was in 1784 at Lyons, and Trowbridge gives the date of his initiation in the 'Esperance' Lodge as April 12th, 1777. No names are registered for the 'Esperance' Lodge at this date, and it must remain doubtful whether Cagliostro was ever initiated in any Lodge in this country; though, as a Mason made

elsewhere, he may have visited some London Lodges, as indeed is evidenced by his visit to the Lodge of Antiquity on his second visit to our metropolis.

I have selected a few passages from well-known writers, the first being from the *Memoires et Souvenirs d'un Pair de France*. Tome Premier. (Paris, 1829.) The writer of these Memoirs was present in the "grande galerie de Versailles" when the Cardinal de Rohan was arrested:—

P. 155 . . . The Necklace Trial leads me naturally to speak of a man who was implicated therein, a man who made a great sensation at that time. This was the famous Cagliostro, a most extraordinary personage, a charlatan according to the opinion of some people, but according to others a truly inspired man; he was in turn acclaimed as a cheat or a magician . . . He combined with a rare talent for phantasmagorical illusions a considerable knowledge of chemistry, as also of medicine and natural history. He loved to come to my uncle's house, he being one of his principal adepts. I saw him there many times, and I still recall with pleasure his fine countenance, the nobility of his manners, his solemn and measured style. He spoke with earnestness; his conversation, though tinged with pompousness, frequently reached a point of sublimity; he frequently employed metaphors, comparisons, and oriental phrasings.

This man actually possessed some precious secrets; I have seen him by means of a few drops of a deep-red liquid give to a 'carafe' of water the taste and perfume of an excellent Tokay. I assisted one evening at a mysterious seance, when the proceedings astonished us beyond measure. He threw into a chafing-dish full of lighted spirit some grains of a strong-smelling substance that filled with smoke that part of the salon where we were assembled. Soon, in the middle of a cloud, we saw appear the spectre of Voltaire bearing the same appearance that we all remembered him to have had during the last months of his life. The illusion could not have been more complete; it inspired us with a movement of involuntary terror: this magic spectacle lasted for about two minutes.

Cagliostro inspired the upper ten with a real interest in his doings.

We will now turn to the following passage in the *Memoires de la Baronne d'Oberkirch*. Tome premier. (Paris, 1853.):—

P. 128 . . . Madame O., being on a visit of ceremony to the Cardinal de Rohan, during a conversation the doors were suddenly flung wide, and an attendant announced, "His Excellency the Count Cagliostro." "I turned my head quickly. I had heard tell of this adventurer since my arrival at Strasbourg, but I had not yet met him. I was thunderstruck to see him enter thus the Cardinal's palace, to hear him announced with this pomp, and I was even more astounded with the reception he received. . . . He was not absolutely handsome, but a more remarkable physiognomy has never been offered to my observation. He had a depth of look that was supernatural: I really cannot describe the expression of his eyes: they were at one time all aflame, and at another glazed like ice: he attracted and yet he repelled; he inspired fear and yet excited an insurmountable curiosity . . . He had in his shirt, on his watch-chain, and on his fingers, diamonds of great size and of fine water; if these were not paste, they were worth a king's ransom. He pretended to manufacture diamonds . . . It is certain that if I had not dominated the desire which drew me towards the marvellous, I should myself, possibly, have become the dupe of this intriguer. You see, the unknown is always so seductive! What I cannot disguise is that there was in Cagliostro an almost devilish

power: he fascinated the mind, and he took possession of the intellect."

The last passage I will quote is found in the *Souvenirs de Charles-Henri, Baron de Gleichen*. (Paris, 1868.):—

P. 135 . . . Enough that is bad has been said of Cagliostro: I will say some good of him. I think it is always better to do so when one can, and at least it avoids the necessity of repeating what others have said.

Cagliostro was a short man, but he had a very fine head: it could have served as a model to represent the face of an inspired poet. It is true that his manner, his gestures, and his posturings were those of a charlatan full of boastfulness, of pretention, and of impertinence; but it must be remembered that he was Italian, a perambulating doctor, a self-styled Grand Master of Freemasons, a professor of occult sciences. To one who knew him, his ordinary conversation was agreeable and instructive, his actions noble and charitable, and his curative treatment never a failure and generally admirable. He never took a sou from his patients.

These varying accounts of Cagliostro, given from different standpoints, may help us to form some mental picture of the man.

As a concluding reference I would say that in the account given by Mdme. van der Recke of Cagliostro's seances, he is said to have very frequently pronounced the words Helion, Melion, Tetragrammaton. I notice that Trowbridge says: "Helios, Mene, Tetragrammaton are often employed in Masonry, and signify the Sun, the Moon and the four letters by which God is designated in Hebrew." Possibly Cagliostro preferred using a somewhat alliterative form.

Though to some extent I may appear to have traversed some of Bro. Ivanoff's statements, I can say unhesitatingly that I am filled with admiration for his labours, and consider his paper a valuable addition to Cagliostro literature.

Bro. B. TELEPNEFF said:—

Bro. Ivanoff's paper is a valuable record of the activities in Eastern Europe of the renowned Cagliostro,—not that they differed to any great extent from his adventures elsewhere! It is also a vivid illustration of the strange credulity displayed in those days by many a prominent Mason, in Russia as well as in other countries.

In my opinion, Cagliostro's notoriety was due not so much to any extraordinary hypnotic or other powers as to his generally knavish and scandalous behaviour. His appearance, wherever he went, was usually accompanied by that advertisement which is much more easily achieved by crime and scandal than by any other means. There were several distinguished Masons in Cagliostro's time, also reputed 'adepts of occult sciences,' and also wanderers round Europe, but apparently with other missions than extracting by hook or crook profit and pleasure for themselves; sometimes they influenced deeply the Masonry of their days, yet the names of these Brethren were hardly known; the glamour of scandalous affairs was not theirs!

Bro. Ivanoff's conjecture that "Moscow Rosicrucians and Masons must have heard of Cagliostro's presence in Russia" is obviously right. How could it be otherwise since Cagliostro even visited Moscow? ¹

A Masonic document ascribed to the pen of a leader of Moscow Rosicrucians of the eighteenth century, Posdeef, contains a very illuminating remark concerning Cagliostro's visit to Russia ²:—

¹ Puipin, 512.

² *ib.*, 380.

"Having arrived at Petersburg, Cagliostro addressed himself to those who love to learn about Man, well knowing that through them he could make the greatest number of proselytes. Most of them discovered his deceptions very soon, whereas others, being deceived, believed in him greatly, but later all discovered what sort of man he was."

Concerning Catherine the Great I should like to emphasize that she was too shrewd a person to *identify Cagliostro with the whole of Freemasonry*¹; she considered the latter to be a danger for much more weighty reasons, such as the unfortunate, though accidental, association of Russian Masonic leaders with her antagonists in Russia (the entourage of the Grand-Duke Paul) and abroad (in Prussia and Sweden). Probably, it only suited her to say so sometimes, in order to ridicule Masonic Lodges—a weapon she generally liked.

Cagliostro's pretensions when in Russia are very well reflected in two allegorical poems by a contemporary Russian author, Ivan Khemnitz (1745-1784), friend of several Russian Masons and perhaps a Mason himself, which somehow escaped Bro. Ivanoff's vigilant eye.

In one of these poems, entitled "A Liar," Khemnitz speaks of "very curious recent experiments, to show if diamonds could stand fire," and, referring to Cagliostro, he thus finishes his other poem, "A crafty Deceiver":—

"In my time a similar man I knew
Who said he could pass spirits in review;
Who also could cure with the greatest ease
With *one* medicine every disease.
People came to him—to see spirits or ghost,
Saw nothing sure, some illusions at most;
But the Medicine put his patients brave
On the *sure* and quickest way—to the grave."

Bro. B. IVANOFF writes, in reply:—

I am much indebted to Bro. de Lafontaine and to Bro. Telepneff for their interesting comments and the additional information on the subject of my paper.

I appreciate Bro. Lafontaine's effort to soften somewhat the rather unfavourable impression Cagliostro must produce by his activities in Eastern Europe. I tried to be impartial, but the most trustworthy records I have studied offered me no opportunity of giving a more attractive picture of Cagliostro's personality.

Concerning the question as to who Cagliostro really was, I did not go into it very thoroughly in my paper because it would have led me too far from my main subject. I only pointed out that the theory of Cagliostro and Balsamo having been one and the same man has at least some slight foundation, while the theory that Cagliostro was a former valet of Count de St. Germain, which Bro. de Lafontaine refers to, appears to me to be as much of a groundless speculation as the assurances by other writers that he was the only surviving son of the Prince Comenes of Trabisond, an illegitimate son of the Grand Master of Malta, named Pinto, the son of the alchemist Gracci, known as the Cosmopolite, an Italian dancer Belmonte, or the son of a poor Neapolitan named Ticho, and formerly a hairdresser himself. With an equal wealth of imagination and lack of evidence, he was also supposed by some to have been the Cosmopolite himself, Pergrini, Count de Saint Germain in disguise, Simon the Magician, and even one of Christ's apostles enjoying perpetual life on the earth.

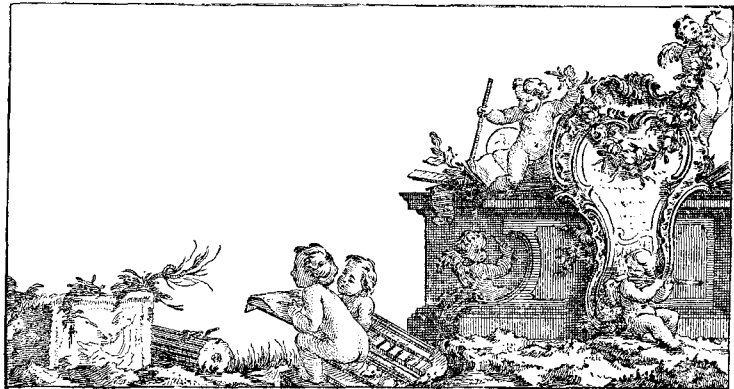
¹ An opinion expressed originally (and not very convincingly) by Longinov and accordingly transcribed by Puipin, who, however, contradicted himself on that point.

Except the Balsamo theory, I know only of one which is based on something more than imagination, namely, the theory that Cagliostro was the man known as Count Grabianka, or otherwise Count Sutkowski—the well-known leader of the Avignon Society of God's People or the New Israel (see *Notes on the Rainsford Papers in the British Museum*, by Bro. Gordon P. G. Hills, in the *Transactions* of the Quatuor Coronati Lodge, vol. xxvi., 1913, pp. 93-130). But this theory is entirely destroyed by the well-established fact that Count Grabianka, having failed in other countries, arrived in Russia and opened a Branch of the Avignon Society at St. Petersburg in 1805, *i.e.*, ten years after Cagliostro's death. (See A. N. Puipin, *Russian Masonry in the xviii. century*, p. 369.)

As regards Cagliostro's initiation at the 'Esperance' Lodge in London, I pointed out in my paper that I could not find any direct proofs confirming this allegation, and I am glad that the results of Bro. de Lafontaine's diligent research tend to contradict this supposed connection of Cagliostro with English Freemasonry.

Concerning Bro. Telepneff's comments, I doubt whether Cagliostro ever visited Moscow. Except quite a casual remark in Puipin's book, which Bro. Telepneff refers to, I could not find any evidence whatever that Cagliostro went to the old capital of Russia. On the contrary, there are several statements to the effect that the only Russian town he visited was St. Petersburg.

In conclusion, I wish to express my very hearty thanks to Bro. Songhurst and Bro. Telepneff for their invaluable advice and assistance in the course of my work and to all the Brethren who came to listen to my reading of the paper and received it so kindly.



REVIEW.

HISTORY OF ST. PAUL'S LODGE, No. 194. BY C. EDGAR THOMAS.
[London, 1926.]



THE members of No. 194 must surely be grateful to Bro. Leslie S. Mills, who, during his Mastership in 1925-6, presented to them a sumptuous Volume recording particulars of its History.

This History is arranged under such various headings as Name, Number and Meeting Places; Dissensions; Finances; Furniture; Jewels; etc., and each Chapter contains much interesting and valuable information, although the method of presenting the facts makes it difficult at times to follow the proper sequence of events.

The Lodge was warranted as No. 261, on 31 August 1790, by the Grand Lodge of the *Antients*, to meet at the Duke William on Horseback, in Quaker Street, Spitalfields; a house that is generally described as the Duke of Cumberland. Unfortunately the Author has gone astray in an attempt to make a connexion with a Lodge No. 261 founded by the Grand Lodge of the *Moderns*, in 1761, at Whitehaven, Cumberland. Needless to say, the Lists of the rival Grand Lodges of the *Antients* and the *Moderns* were always quite distinct until their amalgamation in 1813, when No. 261 of the *Antients* became No. 329 of the United Grand Lodge. For the same reason this No. 261 of the *Antients* had no connexion whatever with No. 329 of the *Moderns*, which at one time had been held by a Lodge in Norfolk.

Probably the most interesting period in the History of the Lodge was that from 1 December 1814 to 13 February 1821, but for that period no Minutes are in existence. For some years prior to the former date the meetings had been held at the Green Dragon, Poplar, and at the latter date the Lodge met there for the last time. At this meeting only four members of the Lodge were present (we are not told if their names appear in the earlier records), with two Visitors. These Visitors with three other Brethren were at once elected as joining Members. It was decided that the Lodge should meet in future at the Crown Tavern, Stationers' Hall Court, close to St. Paul's Cathedral; and then the four old Members agreed to resign. The joining Members came from the present Bank of England Lodge No. 263, the Globe Lodge No. 23, the Lodge of Peace and Harmony No. 60, and the Castle Lodge of Harmony No. 26, all originally 'Modern' Lodges, and all then meeting in the City or still farther west. The inference to be drawn seems to be that the new Members found a derelict Warrant, and endeavoured to revive it. Apparently their efforts were crowned with success. In 1890 the Brethren obtained a Warrant empowering them to wear a jewel in token of 'uninterrupted existence' of the Lodge for one hundred years. Who am I that I should doubt whether such 'uninterrupted existence' was in fact proved?

It may be noted that while at Poplar, the Lodge was named the Ephraim Lodge, a fact not recorded elsewhere; and immediately the removal took place to the shadow of St. Paul's, the present more appropriate name was adopted,

It is not made at all clear what other Minutes of the Lodge are missing. The Author gives a full list of the Brethren present at the Constitution of the Lodge in 1790, and yet he says "If the original members of St. Paul's Lodge kept any records of their earliest proceedings these have not survived to us." Minutes of a number of Meetings in 1796 and 1797 are either referred to or quoted in full, but in the List of Masters which forms an Appendix, no names are given between 1790 and 1813, and there is a gap also between 1890 and 1897. With Minutes certainly missing from 1814 to 1821, how has it been ascertained that Tho^s. Liddiard was Master in 1817? From other sources of information I can add that Thomas Farrell was Master in 1802, and Barry in 1803.

The Union of the two Grand Lodges is foreshadowed by the receipt on 25 November 1813, of an Official Communication announcing that the Duke of Kent had been elected Grand Master in place of the Duke of Atholl, but apparently nothing more is mentioned. We know, however, that between 1814 and 1816 some Members of the Lodge attended at the Lodge of Reconciliation (*A.Q.C.*, xxiii., 299), and the following names may help to bridge the gap before the 'revival' in 1821:—

Tho ^s . Hunt	W.M.
J. Flanagan	S.W.
T. Liddiard	J.W.
J. Huss	P.M.
J. Lampson	J.W.

It appears to have been the recognized custom in the early days of the Lodge, to confer the first two degrees on one night and the third a month later, but frequent departures from the rule were made for the benefit of sea-faring Members. The Royal Arch is not mentioned until 1801, but the Brethren continued to work the degrees of Excellent and High Excellent down to September 1813, sometimes taking their Candidates from other 'Antient' Lodges in their vicinity.

It is to be presumed that the Members brought nothing with them from Poplar except their Warrant and Minute Books, leaving all else with their Landlord-Treasurer in settlement of his claims. As, however, the Lodge now possesses one silver Collar Jewel with the Hall-mark of 1790, it is possible that the absence of other old properties may be attributed to periodical pilferings by dishonest Tylers. Several of such thefts are recorded. At all events, some time after the Lodge was moved to the City, the Members found it necessary to buy new Collars and Jewels, though they seem to have used the furniture provided by the Landlords at their new Meeting-places until eventually they acquired by purchase and gift the complete furnishing which is in use to-day. By the way, why should a pair of Compasses be described as "nautical instruments"?

In 1802 the Members were warned against the Royal Naval Lodge of Independence at Wapping, which was being run by Francis Columbine Daniel, who duped the King; while in 1846 reference is made to the expulsion from the Craft of the self-styled 'Major General' George Cooke, who had duped the Grand Master.

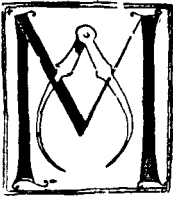
In 1826 there was trouble over applications from some of the old Members who wished to obtain relief from the Grand Lodge Fund of Benevolence. Naturally these Brethren were quite unknown to those who took over the Lodge in 1821. The trouble eventually caused the suspension of the Master for three months; and the indignant Secretary managed to record the details of the matter in a single sentence of over 500 words. Squabbles of earlier date were set out at considerably less length, but in more forcible language.

Altogether the Book makes very pleasant reading. It was worthy of an Index, and the Masonic student would have been grateful for some heavier matter such as lists of Members and Visitors.

July, 1928,

W. J. SONGHURST.

NOTES AND QUERIES.



ASONIC NEWS IN DUBLIN NEWSPAPERS, 1728.—I have come across the following entries in the *Dublin Weekly Journal* for 30th July, 1728, which may be of some interest to you—even if you already have them:—

“London, July 16. From York, that on the 24th of last Month, being the Feast of St. John the Baptist, a Grand Lodge of Free and Accepted Masons was held in this City; Sir William Milner, Bart., was chosen Grand Master of all England for Year ensuing, Mr. Drake, Deputy Grand Master, Mr. John Wilmer, and Mr. John Marsden, Grand Wardens. They observe, that the present Right Worshipful Grand Master is the 798th Successor to Edwin the Great.”

Truly 798 is a wonderful Roll of Grand Masters! But from the two paragraphs which follow immediately after the foregoing (as under) we can see that the London Correspondent has indulged in a little mild satire at the expense of the York Brethren:—

“From Maidstone in Kent, that a large Swarm of Bees settled on the Flap or Button of a Man's Coat, and continued there several Hours, and were afterwards hived without any Detriment to his Person or Pocket. He would not have escaped so well from a bevey of Spring Garden Butterflies. The Remark made of this Accident is, that the Countryman will be very Prosperous, and thrive honestier than some Chancellors or Lord Chancellors.”

“By other Advices we understand, that the Plague rages in Turkey, a Fever in Antegoa, Poverty increases in Ireland and Scotland, Bankrupts and Corruption in ———; Bullying is in Fashion about St. James's Park, and fair Speeches at Soissons.”

One may well ask why so innocent looking an announcement, that a hive of Bees had swarmed in England, should be considered as an item of news for an Irish newspaper. But one has only to search the Journals of the Irish House of Commons about this very time, where it will be found that the Dublin Printers were frequently in trouble with the Government for printing unauthorised news. So that this innocent looking report about a swarm of Bees may have conveyed some hidden meaning to those who knew what was meant to tell them. It cannot have been merely a coincidence that ten days previously a similar announcement came from London, but in a different Dublin newspaper. The following is from the *Dublin Intelligence* for 13th July, 1728:—

“London, July 6th. Thursday last there came and settled upon an outer Brick Wall in the Middle-Court-Yard of the Royal-Palace at St. James's, near the King's State-Bed-Chamber, a very Large Swarm of Bees, which drew the Curiosity of great Numbers of People to see them; an Accident so Uncommon, Causes (at this Present Juncture) Various Speculations amongst the pretended Interpreters of Signs and Presages.”

From the London news about this time I have taken extracts from the same paper, the *Dublin Intelligence*, as follows:—

“London, 2 July, 1728. A bill of indictment for High Treason presented against the Duke of Wharton.”

“Bologna, 15th June, 1728. The Bailiff Giralduin, Grand Prior of England made his vows there, and received the Habit from the hands of the Bailiff Feretti, Grand Prior of Cremona.”

London, 6th July, 1728. Long paragraphs about the sequestration of the Duke of Wharton's estate—how he fought against the English garrison at the recent siege of Gibraltar by the Spaniards—and that he is at present in Paris, where he abjured the Romish religion and is coming to England.

Then in the following September there came on the sensation raised by *Mist's Journal* published in August preceding, and Wharton's implication with it.

PHILIP CROSSLÉ.

The Seven Liberal Arts and Sciences.—In John Weever's *Ancient Funeral Monuments*, fol., London, 1631, at p. 583, the following appears:—

The foundations of Sopwell, St. Julian's and Saint Mary Pree.

About this Town of St. Albons the Abbots of the Monastery in pious and devout intent erected a little nunnery at Sopwell valued but at Three score and eight pounds eight shillings per annum: St. Julian's Spittle for Lepers and another named Saint Mary de Pree, or St. Mary in the Medow, for diseased women; near unto which they had a great Manour named Gorombery where Sir Nicholas Bacon, knight, Lord Keeper of the Great Seal of England, lately deceased, one that might justly challenge as his due all the best tributes of learning, built a house beseeming his place and calling and over the entrance into the hall caused these verses to be engraven:

Haec cum &c. [Five lines of Latin verse not here transcribed.]

Upon the frontispiece of a gate entering into an orchard with a garden and wilderness, over a statue of Orpheus these verses are depicted:

Horrida nuper &c. [Eight lines of Latin verse not here transcribed.]

In the said Orchard is a little banquetting house most curiously adorned about which the liberal arts are deciphered with the pictures of some of those men which have been excellent in every particular Art. And first he begins with the Art of GRAMMER thus:

Lex sum sermonis linguarum regula certa Qui me non didicit caetera
nulla petat.

The pictures of Donatus, Lily, Servius, and Priscian.

ARITHMETICKE.

Ingenium exacuo, numerorum arcana recludo Qui memores didicit
quid difficile nequit. Stifelius, Budeus, Pythagoras.

LOGICKE.

Divido multiplices, res explanoque latentes, Vera exquiro, falsa arguo,
cuncta probo. Aristoteles, Rodulphus, Porphirius, Setonus.

MUSICKE.

Mitigo marores, et acerbas lenio curas Gestiat ut placidas mens
hilerata sonio. Arion, Tarpander, Orpheus.

RHETORICKE.

Me duce splendescit gratis prudentia verbis, Iamque ornata nitet qua
fuit ante rudis. Cicero, Isocrates, Demostines, Quintilian.

GEOMETRIE.

Corpora describo rerum et quo singula pacto Apte sunt formis
appropriata suis. Archimides, Euclides, Strabo, Apollinius.

ASTROLOGIE.

Astrorum lustrans cursus viresque potentes Elicio miris fata futura
modis. Regiomontanus, Haly, Copernicus, Ptolomeus.

From the *Victoria County History of Herts.*, vol. ii., p. 394, etc., it would appear that Gorhambury House was built by Sir Nicholas Bacon between 1563 and 1568 and that only small portions of it are now remaining. "The walls and porch of the hall and part of the West wing of the main Courtyard remain." A plan preserved in MS. history of Gorhambury, written by the Hon. Charlotte Grimston in 1821, is (with conjectural emendations) reproduced in the said County History.

While on the subject of the Liberal Arts and Sciences it may be worth noting in *A.Q.C.* that the Seven were formerly divided into a *trivium* and a *quadrivium*; just as the virtues were divided into three Theological virtues: Faith, Hope and Charity; and four Cardinal virtues: Prudence, Fortitude, Temperance and Justice.

This statement is confirmed by: *Ency. Brit.*, 9th Edn., under *Universities*, p. 833 (note):—"The arts course of study was that represented by the ancient *trivium* (*i.e.*, grammar, logic and rhetoric) and the *quadrivium* (*i.e.*, arithmetic, "geometry, music and astronomy) as handed down from the schools of the Roman Empire. See J. B. Mullinger, *History of the University of Cambridge*, i., "24-27."

Webster's Dictionary under *Quadrivium* has this:—

In Medieval times the four "liberal arts" Arithmetic, Music, Geometry and Astronomy; so called by the Schoolmen. The idea of a *trivium* and a *quadrivium* is said to date from the 6th Century. The *quadrivium* constituted the higher division of the seven "liberal arts" and formed the course for the three years study between the B.A. and M.A. degrees.

And under *Trivium*:—

1. The three "liberal arts" Grammar, logic, and rhetoric; so classified by the medieval schools.

3rd March, 1926.

W. J. WILLIAMS.

Thomas Dunckerley.—Bro. Sadler's book on the above subject contains a copy of the Will of Thomas Dunckerley and particulars as to the grant of Probate on 19th December, 1795.

Nothing, however, is said as to the amount of the Estate left by the Testator.

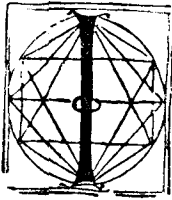
I have recently referred to the Probate Act registered at Somerset House and find that the gross estate was sworn as sub £300.

This is but another indication of the good work done for Freemasonry by Brethren who were by no means over-weighted with the burden of worldly goods.

18th Sept., 1928.

W.J.W.

OBITUARY.



It is with regret that we have to record the death of the following Brethren:—

Albert Lee Anthony, of Providence, R.I., on 28th December, 1925. Our Brother was a member of Lodge No. 1, and had attained the rank of Past Grand High Priest. He was Representative in his Grand Chapter for Connecticut and Illinois, and he joined our Correspondence Circle in June, 1915.

Stewart Melville Banker, of London, on 16th January, 1927, at the age of 82 years. Bro. Banker held the rank of P.Pr.G.D., Herts., and had been a member of our Correspondence Circle since June, 1894.

John H. Blizzard, of Southampton, on 22nd March, 1927. Our Brother was P.M. of Southampton Lodge No. 394, and was admitted to membership of our Correspondence Circle in May, 1904.

Thomas Brown, of Middlesborough, in November, 1926. Bro. Brown was a member of North York Lodge No. 602. He joined our Correspondence Circle in January, 1901.

George Ramsay Cleghorn, of Cape Town, in 1926. Our Brother was P.M. of Lodge No. 398 (S.C.), and P.Z. of Chapter No. 96 (S.C.). He was elected to membership of our Correspondence Circle in May, 1922.

Thomas Darrington, of Enfield, on 15th January, 1927. He was a member of United Wards Lodge No. 2987, and he was admitted to membership of our Correspondence Circle in October, 1908.

Edward Harry Day, of Assiout, Egypt, in 1926. Bro. Day was a member of Greenwood Lodge No. 1982, and had been a member of our Correspondence Circle since October, 1898.

Alfred Draper, of Sheffield, in 1927. Our Brother was a member of Wentworth Lodge No. 1239, and of the R.A. Chapter attached thereto. He joined our Correspondence Circle in March, 1911.

Ernest Fiander Etchells, of London, on 5th January, 1927. Bro. Etchells was a member of the Chartered Architects Lodge No. 3244, and of the R.A. Chapter attached thereto. He was elected to membership of our Correspondence Circle in 1925.

Rev. **Thomas Cranmer Ewbank**, of Grantham, in July, 1926. He had attained the rank of P.Pr.G.Ch., and was a member of Temple Chapter No. 1094. Bro. Ewbank had been a member of our Correspondence Circle since January, 1901.

Dr. **Donald McCulloch Gedge**, of San Francisco, on 5th November, 1925. Our Brother was a member of Lodge No. 260, and was admitted to membership of our Correspondence Circle in May, 1904.

The Right Hon. Sir **Thomas Frederick Halsey**, Bart., P.C., of Hemel Hempstead, on 12th February, 1927. Our Brother was for many years Deputy Grand Master of the Grand Lodge of England, and Second Grand Principal in

Grand Chapter. He also held office as Provincial Grand Master and Grand Superintendent of Hertfordshire. He joined our Correspondence Circle in May, 1907.

Gert Joel Hoffman, of Cape Town, in 1926. Bro. Hoffman was a P.M. of Oranje Lodge (D.C.), and a P.Z. of Chapter No. 103. He had been a member of our Correspondence Circle since January, 1899.

Ernest C. R. Holloway, of Cambridge, on 2nd February, 1927. Our Brother was a member of Calculus Lodge No. 3575, and of the Chapter attached thereto. He was admitted to membership of our Correspondence Circle in March, 1925.

John William Houlden, of Burnley, Lancs., on 10th February, 1926. Bro. Houlden had attained the rank of P.Pr.G.D., and he joined our Correspondence Circle in March, 1918.

Harold Nicols Johnson, of Stirling, Ill., in 1927. Our Brother was a member of Lodge No. 144, and R.A. Chapter No. 52. He was elected to membership of our Correspondence Circle in 1925.

Hugh Frederick Parker Knight, of London, Ontario, in 1926. Bro. Knight was a member of Lodge No. 209, and R.A. Chapter No. 5. He was admitted to membership of our Correspondence Circle in 1925.

Ernest le Neve Foster, of Denver, Colo., on 21st September, 1925. Our Brother had held office as Grand Master, and was P.H.P. of Chapter No. 29. He had been a member of our Correspondence Circle since November, 1906.

Herbert Young Mayell, of London, on 22nd March, 1927. Bro. Mayell was P.M. and Secretary of Ionic Lodge No. 227, and a member of London Rank. He was P.Z. of Jordan Chapter No. 201, and had been a member of our Correspondence Circle since January, 1904.

Harry Martin Middleton, of Cardiff, in June, 1925. He was a P.M. of Bute Lodge No. 960, and a member of the R.A. Chapter attached thereto. He joined our Correspondence Circle in January, 1913.

Charles Curt Newark, of Croydon, in January, 1927. He was elected to membership of our Correspondence Circle in January, 1909.

George H. Packer, of Carlyle, Sask., on 6th March, 1927. He was admitted to membership of our Correspondence Circle in 1926.

Joseph Pollard, of London, on 21st March, 1927. Bro. Pollard had attained the rank of P.Pr.G.W., Surrey, and had been a member of our Correspondence Circle since October, 1889.

William Rogers, of London, on 18th September, 1926. Our Brother had attained the rank of P.Pr.G.D.C., and P.Pr.G.So., for Surrey. He was elected to membership of our Correspondence Circle in March, 1896.

Rev. **William Henry Rowlands**, of London, on 6th February, 1927. Bro. Rowlands was a member of Hogarth Lodge No. 3396, and he joined our Correspondence Circle in November, 1920.

Theophilus John Salwey, of London, on 30th March, 1927. Our Brother had attained the rank of P.Pr.G.W. for Salep. He had been a member of our Correspondence Circle since November, 1891.

Walter Scott, of London, on 19th November, 1926. Bro. Scott was P.M. of Home County Lodge No. 3451, and Sec. of Blackfriars Lodge No. 3722. He was admitted to membership of our Correspondence Circle in November, 1914.

Alfred James Thomas, of London, on 11th March, 1927. Our Brother had attained the rank of Past Grand Deacon in Grand Lodge, and Past Grand Sojourner in Grand Chapter, and had been a member of our Correspondence Circle since March, 1900.

William Kingdon Thomas, of Bristol, on 12th February, 1927. Bro. Thomas had been appointed Past Assistant Grand Director of Ceremonies, and Past Grand Standard Bearer, R.A. He was elected to membership of our Correspondence Circle in June, 1891.

Charles George Vernon Inkpen, F.S.I., of Southsea, in 1926. Our Brother had attained the rank of P.Pr.G.Sup.W. for Sussex, and P.Pr.G.D.C. (R.A.) for Hants. and I.W. He joined our Correspondence Circle in October, 1910.

John George Walton, of Norwich, on 15th December, 1926. Bro. Walton was J.W. of Suffield Lodge No. 1808, and was admitted to membership of our Correspondence Circle in October, 1922.

Lieut.-Gen. Sir **Charles Warren**, G.C.M.G., K.C.B., of Weston-super-Mare, on 22nd January, 1927. Our Brother was a Past Grand Deacon of Grand Lodge, and Past District Grand Master of the Eastern Archipelago, as well as Past Grand Sojourner in Grand Chapter. He was a Founder and first Master of the Quatuor Coronati Lodge.

Ragnar Wieselgren, of Karlstad, Sweden, in 1926. A member of Warmlandska Provinsial-Logen. He was elected to membership of our Correspondence Circle in May, 1914.

Albert Foster Williams, of Holywell, Flints., on 4th March, 1927. Bro. Williams had been appointed to the rank of P.Pr.G.D.C. for N. Wales, and was a member of Grosvenor Chapter No. 721. He joined our Correspondence Circle in March, 1916.



Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

W. J. SONGHURST, *F.C.I.S.*, P.G.D.

OFFICE, LIBRARY AND READING ROOM:

27, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON W.C.2

↻: Ars :↻ Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
QUATUOR CORONATI LODGE NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY W. J. SONGHURST, P.G.D.,
AND LIONEL VIBERT, A.G.D.C.

VOLUME XL. PART 2.

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W. J. PARRETT, LTD., PRINTERS, MARGATE.

1928.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising therefrom to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge from becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The Transactions of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigraha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The Library has now been arranged at No. 27, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meeting are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather associates of the Lodge.

2.—The printed Transactions of the Lodge are posted to them as issued.

3.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

4.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the Transactions.

5.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no literary, artistic, or scientific qualification. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the Transactions previously issued in the same year.

It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

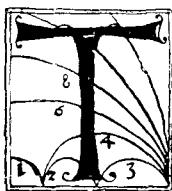
Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of Twelve years' Subscription in advance, i.e., six guineas, individual Brethren may qualify as Life Members of the Correspondence Circle. Corporate Bodies may qualify as Life Members by a similar payment of Twenty-five years' Subscription. Expulsion from the Craft naturally entails a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.

FRIDAY, 6th MAY, 1927.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Rev. W. W. Covey-Crump, W.M.; John Stokes, P.G.D., I.P.M.; J. Walter Hobbs, P.A.G.D.C., as S.W.; Thos. M. Carter, P.Pr.G.St.B., Bristol, as J.W.; W. J. Songhurst, P.G.D., Secretary; Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C.; W. J. Williams, as I.G.; and J. Heron Lepper, P.Pr.Ins., Antrim, P.M.

Also the following members of the Correspondence Circle:

Bros. J. Chas. McCullagh, Col. F. M. Rickard, P.G.S.B., F. L. Coldwell-Smith, Walter Dewes, Ed. M. Phillips, F. Inskipp, Geo. A. Hoskins, G. E. W. Bridge, A. Alsagoff, Major N. S. H. Sitwell, F. Bare, W. Francis, F. K. Jewson, G. W. South, W. T. J. Gun, F. J. Asbury, P.A.G.D.C., C. K. James, H. F. Whyman, P.A.G.St.B., A. R. Boulton, A. F. Ford, S. A. Burton, A. Regnaud, W. Digby Owens, P.A.G.St.B., W. H. Tiffany, Geo. T. Bullock, L. G. Wearing, B. Telepneff, A. C. McCallum, Dep.G.M., W. Australia, W. Davie, H. Bladon, P.G.St.B., H. G. Gold, B. Ivanoff, M. Risenbaum, P. H. Horley, G. S. O. Young, A. E. Gurney, H. Johnson, T. J. Price, Wm. Lewis, A. D. Bowl, John I. Moar, W. E. J. Peake, R. Wheatley, H. A. Matheson, W. Stubbings, W. Brinkworth, W. Emerson, and L. A. Margetts.

Also the following Visitors:—Bros. Saml. W. Cornwell, Undine Lodge No. 3394; P. T. Carey, International Lodge, Peking; T. W. Denny, Erin Lodge No. 2895; G. E. H. Letts, Victoria Nyanza Lodge No. 3492; J. J. Fox, Stanhope Lodge No. 1269; Leslie Machin, St. Paul's Lodge No. 194; R. W. Mills, Redwood Lodge No. 3411; and F. F. Vincent, P.M., Alfred Lodge No. 340.

Letters of apology for absence were reported from Bros. Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.; H. C. de Lafontaine, P.G.D., S.D.; E. Conder, L.R., P.M.; S. T. Klein, L.R., P.M.; G. Norman, P.A.G.D.C., S.W.; L. Vibert, P.M.; J. T. Thorp, P.G.D., P.M.; Rev. H. Poole, J.W.; Gilbert W. Daynes, J.D.; Rodk. H. Baxter, P.A.G.D.C., P.M.; Cecil Powell, P.G.D., P.M.; F. J. W. Crowe, P.A.G.D.C., P.M.; and Ed. Armitage, P.G.D., P.M., Treasurer.

The Congratulations of the Lodge were offered to the following Members of the Lodge and Correspondence Circle, who had been honoured with appointments and promotions at the recent Festival of Grand Lodge:—

Rev. Canon F. J. C. Gillmor, M.A., Past Grand Chaplain; Admiral J. B. Eustace, J. R. Roxburgh, J. Herbert Bankes, and Francis C. Watkinson, Grand Deacons; Col. G. P. Symes, J. F. G. Pietersen, Major J. J. Drought, Henry Gervis, W. J. Gibbons, and Ernest E. Hines, Past Grand Deacons; Rev. A. F. Gardiner and Rev. W. E. R. Morrow, M.A., Past Assistant Grand Chaplains; William S. Hitchins, Assistant Grand Registrar; R. Acheson Webb, Assistant Grand Superintendent of Works; H. A. Caslon, Assistant Grand Director of Ceremonies; Edwin J. Evans, W. Fisk, J. Walter Hobbs, E. Landers Thomas, James E. G. Lawrence, Charles Rainsford, and F. G. Whittall, Past Assistant Grand Directors of Ceremonies; Lieut.-Col. A. R. Meggy, Assistant Grand Sword Bearer; A. T. Penman, Grand Standard Bearer; Guy M. Campbell and Percy G. Edwards, Past Grand Standard Bearers; Alfred Allen, Assistant Grand Standard Bearer; H. Evan Smith, Past Assistant Grand Standard Bearer; G. H. Kitchener, Assistant Grand Pursuivant; and James D. Anderson, Grand Steward.

Thirty-three Brethren were elected to membership of the Correspondence Circle.

The SECRETARY drew attention to the following

EXHIBITS:—

By Bro. N. S. H. SITWELL.

1. EXPLICATION de la Croix Philosophique, 1806.
2. CERTIFICATE. Super Excellent Royal Arch, Newry, Ireland. Issued 18th October 1813, in favour of John Thompson.
3. CERTIFICATE. Knight Templar, Newry. Issued to same brother on same date.
4. CERTIFICATE. Issued by English Lodge at Bordeaux 27th Nov. 1801, in favour of L. Gaudric, as Scottish Knight of St. Andrew.
5. MS. Copy of Papal Bull: *In Eminenti*.
6. CERTIFICATE of Lodge Saint Esprit, Bordeaux. Issued 16th October 1770, in favour of Antoine Baraste.
7. CERTIFICATE of French Prisoners' Lodge, Loge de la Consolation des Amis Réunis, held on board *St. Isidor* at Plymouth. Issued 5th day of 6th month 5801, in favour of L. Dupeyrat.
8. CERTIFICATE. Lodge Certified by Grand Orient of France, in favour of J. F. Cahon, dated . . . 5786.
9. CERTIFICATE. Chapter Des Vrais Amis, Gand, Belgium. Dated 4th day of Nisan 5844, in favour of Jean Martin.
10. CERTIFICATE. Lodge L'Union Parfaite, La Rochelle. Issued 4th June 1798, in favour of Jean Frederic Severian.
11. CERTIFICATE. Lodge L'Etoile Flamboyante, Bordeaux. Issued 3rd day of 3rd month 5785, in favour of Th. Aquart.
12. CERTIFICATE. Issued by Lodge des Coeurs Réunis, Toulouse, in favour of Pierre Verdrei, on 13th August 1813.
13. CERTIFICATE. Grand Lodge of England, 20th April 1811, in favour of Christian Frantzen of the Lodge of Felicity No. 54 meeting at the Cock and Lion Tavern, East Smithfield, London.
14. CERTIFICATE. Royal Jubilee Lodge No. 158, held at the Clarendon Hotel, Old Bond Street, London. Dated 16th March 1809, in favour of Bernard Ferrière.
15. CERTIFICATE. Grand Lodge of England. To the same brother, dated 24th March 1809.
16. CERTIFICATE. Of same brother, issued by the Caledonian Royal Arch Chapter No. 2, on 3rd April 1809.
17. CERTIFICATE. Rose Croix. Issued 8th April 7773, by Chapter at Toulouse, in favour of Jules Tiegee Desaubry; the recipient being given authority to work degrees from 1 to 6.
18. CERTIFICATE. Royal Arch, in Lodge of Perseverance at Abricote, in the Island of San Miguel, on the registry of Pennsylvania. Issued 1st May 1803, in favour of Brice Chamau, Junr.
19. CERTIFICATE. Lodge des Arts at Darch, in Gascony. In favour of François Delbreil, 10th day 10th month 5783.
20. CERTIFICATE. Lodge Réunion Desirée In favour of Jean Joseph . . . 2nd April 1802.
21. CERTIFICATE. Pilgrim Lodge London. Dated 14th June 1815, in favour of Daniel Stockfleth.
22. CERTIFICATE. Blank form. Lodge . . . Bordeaux, 1760.
23. MS. Ritual of Ordre de la Félicité.

By Bro. F. T. JAMES.

CERTIFICATE (blank) of Provincial Grand Conclave of Cheshire.

By Bro. C. W. NAPIER-CLAVERING.

COLLARETTE and JEWEL of the Degree of Knight Templar Priest.

By Bro. A. C. HAYWOOD.

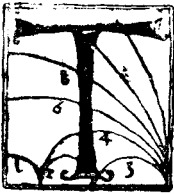
COWL worn by Conductor in Italian Lodges.

A cordial vote of thanks was passed to the Brethren who had kindly lent these objects for exhibition.

Bro. Major N. S. H. SITWELL read the following paper:—

SOME MID-EIGHTEENTH CENTURY FRENCH MANUSCRIPTS.

BY BRO. N. S. H. SITWELL.



THE manuscripts referred to in this paper are connected with three Lodges, two of which are, as far as I can trace, absolutely unknown. They are of interest because they belong to an extremely difficult period in French Freemasonry and because, being originals, they give facts and not merely somebody's ideas. I should have liked to take them in chronological order, but they are easier to follow if we take them in their three natural groups.

Group I. refers to the known Lodge, *Parfaite Union*, of Saint Pierre in Martinique.

Group II. refers to the unknown Lodge of St. Feréol, Marseille.

Group III. refers to the unknown Lodge, *Parfaite Harmonie*, of New Orleans.

The *Parfaite Union* is the connecting link. Gould¹ says that it was founded in 1738; Bord² agrees in the year, and says that it was founded by the Grande Loge of France and that it disappeared in the Revolution, while Oliver³ says that it was still working in 1800. We will let the *Parfaite Union* give its own history in Document No. 1782 M. of the Grand Lodge of Ukraine:—

“Au Grand Orient de France.

Supplie la Loge La Parfaite Union Seante a L'O. de St. Pierre martinique, en vertu de sa deliberation du 6me du 5e mois de l'an maconnique 5775, nommant pour son depute au grand orient de France Le F. Savalete de Lange. Disant qu'elle est la plus ancienne loge de l'amerique du vent; elle fut constituee en 1738 par le grand orient de France, en 1752 l'incendie consuma tous les papiers de ses archives, notammant ses constitutions; elle ecrivit aussitôt au G. O. pour en demander de nouvelles mais on lui repondit que le G. O. ne s'assembloit plus & Qu'il falloit s'adresser à une des loges des provinces de France bien & duement constituées; ce qu'elle fit en 1753 a la loge Ecossaise de marseille. Les travaux de la parfaite union n'ont Jamais ete interrompus depuis 1738 jusqu'a present; elle à regardé depuis 1753 la loge Ecossaise de marseille comme sa mère Loge; mais apprenant que le grand orient de France est retabli avec toute la solidité & la regularité maçonnique elle s'empresse de se soumettre à ses reglements.

A ces causes vû le renouvellement des constitutions de la loge la parfaite union de la M' que par celle de marseille en datte du premier 8re 1753 rapporté en original, ainsi que celui d'autres

¹ *History*, vol. iii., page 366.

² *La Maçonnerie en France*, 1908, page 447.

³ *Landmarks*, vol. ii., 1846, page 91, Note 72.

constitutions Emanées de la Loge des St. Feréol de marseille en datte du 2 aout 1750 aux quelles on substiua celles de 1753, doutant de la légitimité des autres; vû aussi les quatres tableaux de ses membres et ceux en meme nombre des loges avec les quelles elle est en correspondance et par les quelles elle peut prouver une suite non interrompue de ses traveaux depuis 1738 Vû enfin son zele pour l'art Royal & la propagation qu'elle à donnée en ces isles a la veritable Lumiere en constituant plusieurs loges à la guadeloupe, à la dominique, à la Grenade, à la Louisianne, à Caienne & dans les quartiers de cette isle Le Fort Royal & Le Marin.

Il plaise au grand orient de Renouveler ses constitutions dans la Forme requiese, en lui conservant son droit d'ancienneté a la datte de 1738. & prenant en consideration la regularité de ses traveaux depuis un aussi grand nombres d'années sans aucune interruption, il plaise au g.^o. o.^o. lui conferer le titre de mère Loge ou loge inspectrice de toutes les loges Francaises des isles du vent, titre dont elle à joui a la satisfaction des loges qu'elle à constituées en vertu de ses pouvoirs a L'O.^o. de la martinique le 12 du 6me mois de L'an maconnique 5775 ou 12 decembre 1774 Ere Vulgaire."

I do not propose to worry about the signatures except to note that two sign as *Venerable*, viz., R. G. Brunetra and E. Mallespine, a thing which happens in another document, and we have the signature of Duihambourq, which occurs in many of the papers under consideration.

We get some interesting information from this manuscript. For instance, the *Parfaite Union* commenced its Masonic year on June 1st instead of the usual French practice of March 1st, hence the 6th of the 5th month 5775 is really November 6th, 1774. The claim is made for the original foundation by the Grand Orient, which did not exist at that period, and the next document corrects this to Grande Loge, which can only be the Grande Loge 'Anglaise' under the Duc d'Antin, which consisted of the irremovable Masters of the Paris Lodges plus such provincial Lodges as chose to adhere to them. There is also the statement that the Grande Loge was not functioning in 1752. This is interesting, for we have the bans by Louis XV. of 1737, 1738, 1744 and 1745, and also the "sommeil" from February 5th, 1767, to June 24th, 1771, with the permission from Louis XV. to Clermont in 1747 to act as G.M.¹ The only possible inference from this, combined with paper 1781, to which we come later on, is that Clermont acted as an autocrat with a few personal friends whom he called Grand Officers. The paper also shows how limited was the power of Louis in his own country; the civil records of Dunkerque show this very plainly.

Although all the archives were supposed to have been burnt, they saved the warrant from St. Feréol of August 2nd, 1750. There is nothing to show what they wanted this warrant for if they really had been warranted by the Grande Loge in 1738, or why they suddenly decided in 1753 that St. Feréol might be irregular. (It is not quite impossible that we have here an echo of the *Antients and Moderns*.) If the Minutes on this ever come to light they should be very interesting. The contemporary translation of "Mère Loge" is valuable, and throws light on the phrase "Nous, Venerable, Inspecteurs, etc.," that is common about this period, though we have no case yet of anyone signing as Inspector. Could it have been an honorary rank?

The document 1783 M. of the Grand Lodge of Ukraine is the office note on the foregoing petition, and is interesting as an example of their administrative method. It bears the signatures of Savalette de Lange, G. maitre des Ceremonies, the well known Joseph Alphonse Daubertin, the G.J.W., and De La Lande, the G. Orator (the spellings are taken from the printed G.O. circulars).

¹ There was another ban in 1742. The Loge Anglaise at Bordeaux was ordered to close on 21 August of that year. (Minute Book No. 1.)

and the report was drawn up by Francois La Marque, the VIIIth expert in the Chamber of the Provinces, who signs with his nickname of *Paméricain*. It fixes the date of the St. Pierre fire as October 1st, 1753, and La Marque makes the remark that the Lodge was founded by the G. Loge in 1738 in confirmation of the primitive documents which it owned. This rather adds to the fog that hangs over the origin of the *Parfaite Union*. He also states that the title of *Mère Loge* or *Loge Inspectrice* had been abolished by G.L. in such a way as to show it to have been a fairly recent decision, though I have not yet found it in the G.O. circulars.¹ The *Tendre Fraternité* at Martinique, who were to give the *Parfaite Union* the new warrant, granted on May 11th, 1775, was founded by the G. Loge on 19/12/1765 and fused with the *Parfaite Union* in 1776.

I shall take next the two other documents that refer to the *Parfaite Union* only. Bordeaux has requested the *Parfaite Union* to grant them a charter for an *Atelier* of Architecture and these are the letter agreeing and the Warrant. The *R. & P. L. d'Eco & Atelier D'Architecture dans la Vénérable Loge de la Parfaite Union* authorises Jean Francois Pechagut and/or Pierre Thouron, *Maitres Architectes*, to found an *Atelier d'Architecture* in the *Très Respectable & Parfaite Loge d'Ecosse* at Bordeaux. The design of the warrant is the flamboyant triangle. The date is "L'an de la grande Lumiere 5753 le vingt et un du sept mois apres celui de Jar." This date is difficult to determine. Jiard, according to the *Croix Philosophique*, began on May 2nd, which would bring us to November, but we have seen that the *Parfaite Union* began the year on June 1st, in which case we could get two other dates, either January or March, 1773. Without knowing the Rite, it is impossible to be sure. This Order of Architecture at this date is puzzling. It is usually agreed that it started in France in 1758 only, and where did the *Parfaite Union* get it from? It seems hardly likely that Bordeaux should go to the Windward Isles for what they ought to have been able to get from one or other of the *Mère Loges* of the *Parfaite Union* at Marseille. The letter is perfectly definite that the request came from Bordeaux through Thouron, who signed one of the papers we shall see in the next group. The flamboyant triangle is very common on French certificates after the R.C., and I had hitherto supposed it to refer to a degree above the 18th, but its use in Architecture rather goes against this idea.

Altogether these two documents are a problem to which I can at present see no solution.

GROUP II.

St. Feréol (other varieties are St. Ferol and St. Ferréol) is a quarter of of Marseille and, according to the librarian there, is named after Tonastius Ferreolus, brother-in-law of the Emperor Avilus, prefect of the Gauls in 453, who saved Arles from destruction, during an invasion, by his diplomacy. He is supposed to have become a hermit in later life and to have been martyred. It is much more likely that the prefect has been mixed in the popular mind with the martyred bishop of Vienne. His church stood from the eleventh century to the Revolution on the present rue and place St. Feréol, but the church in the Vieux Port is really the old Augustinian church to which the cult was transferred early in the nineteenth century. Of the Lodge, nothing seems to be known beyond the documents here referred to.

Nº. 1780 M. of the Grand Lodge of Ukraine is an affiliation of the Lodge *St. Jean* of Toulon (not *St. Jean d'Ecosse*, the later emanation of the *Mère Loge Ecosseise de Marseille*) by St. Feréol, as a grand-daughter of Clermont. The only record of this *St. Jean* appears to be that of Bord,² that it was founded by an unknown power on March 12th, 1750, reconstituted by

¹ I have now found the Circular. It is dated 14 August 1766.

² *La Maçonnerie en France*, 1908, page 480.

the G.L. on August 29th, 1772, that its Master in 1778 was La Voute, a merchant, and that it finally disappeared in the Revolution. This document is a pure affiliation, hence if Bord is correct, *St. Jean* must have been running under two obediences. St. Feréol recognises Rigaud as *Vénérable*, Remy as S.W. and Barry as J.W. But the second half of this same 1780 M. is a constitution of this same *St. Jean* by "Nous, Chevaliers Très Libres de L'Orient princes et Souverains de la Maçonnerie" at Paris on April 7th, 1755, with Rigaud as *Vénérable*, Remy as S.W. and Jonville as J.W. The subscription "par mandement de la loge de la marenne pour la titre de la parfaite harmonie" is inexplicable as there seem to be no *loge de la marenne* on record and no *Parfaite Harmonie* at Toulon. The Paris body ignores St. Feréol, and its title is worth noting; the Paris signatures of Robinot, Devaloir, Demorand, Nuby, Beliste, G. Rudolph, Hetter, Delait, Famyr and Benfrer de la Lourie may give a clue to what it really was.

Nº. 1781 M. from the same collection is the affiliation of the *Parfaite Union* of St. Pierre, Martinique, by St. Feréol, and it is an exact duplicate in design of the *Parfaite Harmonie* Charter exhibited and which we come to later. Among the signatures we find "Kepeller, G.M. des Chevaliers de L'Orient General." General might be the military rank, but what is the "G.M. des Chevaliers de L'Orient" and what relation has it to the Paris body?

Someone has tried to scratch out the names of the *Vénérable* and *Surveillants* of the *Parfaite Union*, but we can still make out the names of Pelouse as *Vénérable* and Duihambourq as J.W. St. Feréol describes itself as "Fille de Clermont constituée par le Grand Maître et les Grands Officiers du Très Anciens et Très Illustre Ordre des francs Maçons dans la Royaume de France." There are two points here. What was the constituting body? Hardly the Grande Loge, for we have already seen that it was not functioning. What was the Clermont? Hardly likely to be the Toulouse Lodge founded by Samuel Lockhart and Viscount Kingston on 14/4/1745 (when Kingston was nineteen), for that will not fit in with the "Grand Maître et les Grands Officiers and the Royaume de la France." The only other explanation would seem to be that Clermont was acting as an autocrat with a few chosen spirits as honorary grand officers. This is not a very satisfactory explanation, I admit.

I regret that I cannot exhibit these Ukrainian manuscripts as Bro. Choumitzky has engaged himself not to part with them, but he will be pleased to show them to accredited visitors in Paris. The tradition is that they left France during the Terror; just over a century later, another Terror sent them back to their own country.

GROUP III.

These are all from the collection of Bro. Sharp, of Bordeaux, and are mainly concerned with a Lodge which, if not the first in Louisiana, must rank very high in the order of seniority in the Masonic history of that State.

The first is the warrant given by the *Parfaite Union* of St. Pierre to some brethren from New Orleans who were working under the title of the *Parfaite Harmonie*. This is an exact copy of the St. Feréol-St. Pierre charter as far as design is concerned, and the only variations in wording are the names and one or two trifling instances. It is hand-painted in sepia and water colours on parchment. You will note that the B. column is on the right, and this will, I hope, prove to be an indication as to the real origin of St. Feréol. In present Grande Loge practice, this column would be on the left, while in the Grand Orient and the Rite Ecossais Rectifié it would be on the right. I do not know when the change was made in France, but I do know that a 1784 foundation, the *Loge Sincérité* at Bordeaux, changed its certificate in 1841 and transposed J. & B.

A distinctly unusual feature in the design is the maul surmounting the Royal Arms of France, supported by two candles all in glory, but in combination with the word "prince" it seems fairly clear what meaning St. Feréol gave to Clermont. "A la Gloire du Grand Architecte de L'Univers" is missing, and the arrangement of the three columns and the G.M.'s insignia is, as far as I have seen, unique.

The body of the document contains one or two points of interest. Who the Inspectors were I do not know; nobody signs as such. The term "ouvriers" here employed is not common, even in documents of this date, and it disappears entirely a few years later. The scribe (could it be Duihambourq, who is in so many of the papers in these three groups?) has made a mistake in the date April instead of August. The age in this and in 1781 M. is given as twenty-one, showing a foreign influence, for the French legal and military age at this epoch should be twenty-five. The latitude of St. Pierre is correctly given as 14.44, and not 14.30 as in 1781 M. The limitation of the raising of serving brethren without a dispensation is common to both documents. Usually only the senior could attain this rank, and the *Convent de Lyon* laid down regulations for this ceremony, which is not the same as for an ordinary M.M.; the *Francs Maçons Ecrassés* is correct in principle on this subject of serving brethren though incorrect in detail.

The first Monday in the month of March, 1752, is, I believe, the earliest reference to the Craft in New Orleans, or in Louisiana. Mackey, quoted by *Kenning's Encyclopedia*, says that Freemasonry was introduced into this town by an indigenous American Lodge in 1798. This we see to be doubly wrong, for we have not only this document, but also the warranting of a Lodge (*La constante Maçonne*) there on July 16th, 1765, by the *Loge Anglaise* No. 204, of Bordeaux. St. John in Harvest is definitely fixed as the day of Installation and election.

There is a curious point in the signatures which it does not seem possible to explain. Blancard signs as *Vénérable*, and Delonze signs as "Grand Maître, faisant fonction du Vénérable." We have the same thing in 1782 M., where R. G. Brunetra signs first as *Vénérable* and then lower down in the middle of the signatures we find E. Mallespine *Vénérable*. One explanation might be that one of the brethren was only an F.C. and W.M. of the whole Lodge, which incidentally would not be contrary to the Bye-Laws and Constitutions, and the other was the W.M. of the *Loge des Maîtres*. I give this suggestion for what it is worth, but it does not explain the *Grand Maître* of Delonze.

Attached to this are two documents of extraordinary interest. The brethren went home to New Orleans *via* St. Eustatius, and not content with their Charter from the *Parfaite Union*, obtained a confirmatory Charter and a certificate of good behaviour from the English *Lodge of St. John* of Eustatius in the Province of the Leeward Isles. Both are dated the 14th of August, 1752. Both Lodge and Province have disappeared, and I cannot trace the Lodge in Gould, unless it is the New Lodge under another name. Yet it was perfectly regular, and we find them recognising a rite which could hardly have been the same as theirs, if the description given of the petitioners is any criterion. One phrase goes directly against the St. Pierre ideas: "Particularly we do strictly recommend to our Brethren of the Parfait Harmony to Continue in the Use of giving the two Degrees of Entered Apprentice and fellow Craft Immediately the One after the Other without any Delay as is the Practice of Most of the Best Lodges, and as we do Ourselves for severall Reasons that cannot be Exprest here, has convinced of the Necessity of this the which we have Communicated to our Brethren Fooks and Carresse."

The other paper from St. John of Eustatius must be nearly unique, and it is so short that I give it in full:—

"We, the Officers and Brethren of the Holy Lodge of St. John of Eustatius in the Latitude of 17 D. 30 M. N. Do by these presents Certifie that the present Deputation has been Communicated to us by our Worthy and well Beloved Brethren Mr. Paul Fooks and Mr.

Peter Carresse and in Consequence have agreed of their Constitutions, Certifying further that During their stay among Us we do approve of their good Conduct and Behaviour, In Consideration of which we have given this Our Certificate.

Given under the seal of our Lodge at St. Eustatius this 14th day of August in the year of Masonry 5752."

There are eleven signatures to this, of which six only have signed the Charter of Confirmation.

Then there are the original By-Laws given by the *Parfaite Union* to the *Parfaite Harmonie*. A complete French set of the date is not common, and although I only refer to points in them which are of special interest, the whole are reproduced in Appendix H. There is a strong flavour of Anderson in them. They commence correctly "Au nom du Grand Architect de L'univers," and are dated the third Sunday, the 16th day of July, 1752. Fooks is called *Respectable* and *Parfait d'Ecosse*, and Carresse *Maitre Simbolique*.

Art. 1 limits the number of members to 50, which is unusual in French Craft of the period, though the possibility of the introduction of the practice appears in some early manuscript Constitutions; the practice of the Craft in France and its political situation are clearly against such limitation. It orders a unanimous ballot of ALL members of the Lodge without which the person can only be a visitor. Possibly the word present has been left out, or is to be understood, but it is not easy to reconcile the order with Art. 10 which allows one black ball for a profane.

Art. 2 fixes the day of meeting as the first Monday in each month, but authorises the Venerable to summon the Loge des Maitres whenever he likes. This is the first definite reference I know to this Lodge in French working.

Art. 3 is quite clear that in the absence of the W.M. the I.P.M., the S.W. and the J.W. will rule the Lodge without any restriction; *i.e.*, a warden may give a degree. This is not contrary to some manuscript French Constitutions of apparently even date.

Art. 4 is important for it completes Art. 3 by providing for the summoning of the Lodge in the Master's absence by the three as above, thus emphasising the ruling of the Lodge.

Art. 5 fines all absentees without a valid excuse in favour of the Charitable fund.

Art. 6 has a translation difficulty in the phrase "Aucun membre de cette Loge ne pourra y estre deguisé ny retombera dans ce cas pendant la tenure de la Loge." As far as I can ascertain, the French word "Deguisé" has never meant anything else but fancy dress: our use of the words 'disguised in drink' must, therefore, be ruled out, and "ny retombera dans ce cas" presents a real difficulty. "Demande la parole de la façon requise" wants a little explanation. According to the *Couvent de Lyon*, 1778, you had to stand up and clap your hands once; the Warden of your Column then obtained permission for you to speak.

Art. 7 deals with fees. The initiate had to pay 400 something to cover the cost of the Lodge, the gloves, the meal and the passing and raising to be conferred when they deemed him fit. The abbreviation may stand for "livres," which were the value of one pound weight of silver legally, but when we compare this with Art. 23, which fixes the monthly subscription at five livres and the joining fee at the end of this para. of 100 livres, to include passing and raising if required, this makes the fees too high. Dollars are out of the question owing to the date, so we are forced back to the Livre Turnois, or the 80/81 parts of the franc of the period.

Art. 8 orders the proposal to be made one month before the ballot, so that members may have time to satisfy themselves about the candidate, who must be of pure race, free in will and unfettered by anything which might be harmful to the purity of the Society.

Art. 9 makes the proposer responsible for the payment of the fees and the presence of the candidate at the meeting.

Art. 10 lays down the balloting rules for initiates. One objection necessitates a new ballot at the next meeting. Should this show one objection, another ballot is to be taken at the next meeting. If the same objection rises at the third ballot, the objector is bound to communicate his reasons to the W.M. "*de la façon mystérieuse requise.*" If the W.M. concurs, the candidate is refused, but if he thinks it frivolous he repeats it aloud in open Lodge, without naming the objector, and a fourth ballot is taken forthwith; two black balls are then necessary to reject, as on the first ballot.

Art. 11 gives the Secretary's duties, in which there is nothing very remarkable, but the obligation to complete and confirm the Minutes "*seance tenante,*" though still obligatory in France, is more often honoured in the breach, and it is only in committee that all present now sign.

Art. 12 deals with the Treasurer, who was not to be trusted too far. He had a box with two locks and keys for the cash, and one of the keys was kept by the W.M. He was responsible for the preparation of the Lodge, kept the jewels, placed a box in the Lodge for fines and alms which he also circulated during the meeting, and had to submit his accounts once a quarter or oftener if called upon.

Art. 13 deals with relief. A distressed brother appealed to one of the three officers (*i.e.*, the Master and Wardens). In minor cases these three together gave him an order on the Treasurer to be countersigned by the Secretary; grave cases were reported to the Lodge so that greater relief might be afforded.

Art. 14 prohibits banquets except on the feast of St. Jean Bapt. our patron (this leaves no doubt as to what the *Parfaite Union* thought on this point) and St. John the Evangelist and at the reception of a candidate. Other banquets might be held if necessary. Decency and sobriety are inculcated on the grounds both of expense to the Lodge and decorum. The cost of the usual obligatory toasts are to be met by the individual so as to save the Lodge funds. I take this to refer to toasts in the Lodge before closing. As a sample of what it might mean I give the following translation of a part of a letter written on 28/2/1774 by a Frenchman, Deguerville, in London to de Toussaint, the Secretary of the new Grand Orient:—

"You can judge, my very dear Brother from what follows, how they work here. The grand Lodge which I visited takes its name from the different sorts of work carried out. The last was called the Committee of Charity: it is well named and never have I seen help given to the unfortunate with greater humiliation. Those brothers who are in need present a request (this new procedure has been established since the retirement of Bro. De Vignole) addressed to the Secretary, who reads it with the name of the Brother in distress: the custom is never to give to the same brother more than £50 in several donations. After the reading of the request they vote on the sum to be granted, which is generally £5, £8, or £10 sterling. The unfortunate brother is made to enter and is given his money on his receipt. It often happens, and I myself have seen it, that at the moment of receiving the money, the unfortunate has to go without getting anything, for several opponents arise, who after giving their reasons with English freedom, manage to make the others change their minds, so that the suppliant has had the disagreeable experience of having appeared and received nothing. These different readings of requests are frequently interrupted by toasts, first to the Prince, then to the last G.M.s, the reigning G.M. and the Grand Officers of the order."

Art. 15 enacts that a visitor must produce his certificate and then either be examined by two brethren deputed for that purpose by the Master or else be vouched for in writing by a member; after that he may be introduced but must renew his obligation.

Art. 16 forbids law suits between members of the Lodge unless the Master and Wardens are unable to settle the dispute by their intervention, which must be accepted. Should they fail "ils pourront continuer leur proces non avec indignation l'un contre l'autre sans colers et sans rancune ne disant ny ne faisant rien qui puisse empecher L'amour fraternelle et continuant de se rendre des bons offices afin de pouvoir s'appliquer avec plus de succes et de zelle aux sacrés travaux de la maconnerie."

It is difficult not to admire the optimism of this article, but one must remember that at this epoch no French Mason was allowed to resign from a Lodge without the permission of the Grand Master, that if he left a station he was bound to report himself at all Lodges he came across and have his certificate endorsed, and to join another Lodge as soon as he possibly could do so; but compare Charge 7 of *Anderson*, 1738 edition.

Art. 17 enacts that any brother who makes himself obnoxious by his behaviour either in or out of the Lodge shall be admonished by the W.M. or an officer deputed by him to this effect, an admirable precaution in a small community. If he does not put a brake on his folly he is to be reprimanded in open Lodge, and if this does not suffice ("sy alors il ne se soumet avec obeissance et se ne reforme pas ce qui a offancé & scandalisé ses Freres," runs the phrase) he is to be compelled to appear before a Lodge summoned *ad hoc*, where he may be fined or excluded permanently or temporarily. If he refuses to attend this Lodge, he is to be exiled for ever, and the sentence will be promulgated in the usual manner. Unfortunately we are not told what this was.

Art. 18 is peculiar because it provides for the censure in the Lodge and by the Lodge of the Master or his Wardens. This is entirely new to me and I should be grateful if someone could quote me a similar Bye-Law. It has to be done "d'une facon decente sans aigreur ny animosité personnele," and after having obtained permission to speak in the usual manner. One rather wonders what happened when the Master refused permission to someone to criticise himself.

Art. 19 describes the elections which are to take place on St. John's Day in Harvest, and it has several features of interest. Nothing is said about attending the Mass, but the rule of the period was that that was to be done; also there is no mention of the Requiem Mass the next day for members of the Lodge, but it is most unlikely that either of these ceremonies would be omitted. Immediately after Mass they opened the Lodge and cleared up the year's work as far as possible. They then went to dinner, and after that opened the *Loge de Table* when they finished off anything left over from the morning. This *Loge de Table* still exists, and it is a very interesting bit of Ritual. They then opened the special Lodge of Election. The outgoing Master delivered a speech, and then each brother went separately to a table in the middle of the room where he wrote out his vote (*en liberté*) and put it in the ballot box. The Master opens the box, counts the votes, and the brother who receives the most is immediately proclaimed, saluted and congratulated in the usual manner, and is immediately installed "selon L'usage ancien Etably." One would like full details of this, but they are not given. The new Master then nominates three brethren for the office of S.W., and they proceed as above, and then go through the same process for the J.W. This combination of nomination and election does not appear in any authority that I have come across. All other officers are nominated by the Master, and the Lodge accepts or rejects the proposal by show of hands. No instructions are given as to what is to happen should the Lodge disapprove of the nomination, and it is perhaps for this reason that the *Couvent de Lyon* laid down the present French system. The Master had a casting vote only for the election of the Master and Wardens.

Art. 24 is the next of interest and provides for two Experts who are to be M.M.s. Their duty was to visit all strangers who came to the town, to report to the W.M., or in his absence, the Wardens, on their character and morals; to visit sick brethren and also the hospitals and to report to the Lodge what ought to be done in the way of relief for the poor and needy. In some papers I have got this is expanded by the recommendation that the experts ought always to include a doctor, and that he should receive his degrees out of turn and free of all fees as a reward for his important services.

Art. 26 "Les apprentifs & compagnons seront attantifs a L'execution qui leur seront ordonnés par leur maitre aux qu'elles ils s'emploiront avec Zele & Soumission" would seem to be a reference to the Intendants or Intenders. The same thing exists in principle with the present-day *Parraïns*.

Art. 27 lays down the duties of the Orator. He was a very important officer in those days of unprinted Constitutions, and he had to give a considered opinion on all points of Masonic law, as well as to voice the feelings of the Lodge on all big occasions; also he had to make a speech at most meetings for the instruction of the brethren. These speeches were to be written out and deposited with the Secretary, who loaned them to the brethren for their perusal and instruction; in fact, they formed a sort of Lodge Library. Other brethren were to be invited to speak, but they had first of all to make a "politesse" to the Orator. They spoke standing and bareheaded, whereas the Orator spoke seated and covered by right. This is the only reference I have to anyone but the Master wearing a hat in anything but an M.M. Lodge. The interesting phrase "faire part de ses lumières" is archaic, and though it is still used, it is not easy to give an exact translation of it.

Art. 28 prescribes that every brother, before the Lodge is closed, must undergo an examination in Masonic knowledge at the hands of the Master. This would perhaps not be very popular nowadays, but I am told that a Lodge at Manchester keeps up the custom.

Art. 31 is the close and consists mainly in good wishes and a general warning to the Parfaite Harmonie to obey these Bye-Laws and to ask the Parfaite Union for dispensations, etc. In this we have Pierre Carresse called Maitre Simbolique in full. Blancard, the Vénérable, did not sign it, but Delonze, "Grand Maitre d'E faisant fonct du Ven." does, and Duihambourq signs as Secretary.

The last three documents are short and are certificates issued by the Parfaite Harmonie to one Francois Roussillon.

The first of these is a travelling certificate and states that he has been regularly put through the three degrees and has served as Secretary and J.W. It was signed in Lodge on 11/4/1756. The *vénérable* signs as "Pt.M.E. & Pt. d'Ecosse." Tiphaine, perhaps the same as is mentioned as the first *vénérable* in the *Parfaite Union-Parfaite Harmonie* charter, signs as "p de J. Chevallier de L'Orient," but as the ink is the same as that of the latest endorsement, one must neglect the date in this case. The visas are by the *Loge François*, at Bordeaux (?) on 2/8/5756, *Loge Anglaise, Bordeaux* (No. 204) on either the 2nd or 10th of August, 5760, the *Etroit Observance* at Rochefort on Sunday, June 27th, "5. 7. 5. 6 et de Lre Vre 1756" (an unusual way of writing it), and the *R.L. française Elue Ecosse*, Bordeaux 27-11-1789. This certificate is issued by "Nous le Maitre. les Inspecteurs et les ouvriers," and is not in the name of the G.A.

The second is headed "Que le G.A. Maintienne L'Edifice auquel nous travaillons," and was issued on 13/4/5756 by "Nous Grand Maitre et Grands Officiers de la Parfaite Loge d'Ecosse" (I forgot to mention that in the Bye-Laws given to this Lodge they had authority to give higher degrees to any officer who they thought had deserved such a reward) and Roussillon is described as "Ill Maitre, Mtre Eleu & parfait d'Ecosse." Tiphaine again signs. The seal is a "croix de Malte à défaut du sceaux misterieuse dont la R.L. n'est pas pourvue." There are no visas.

The third is issued by the "G.M. & G. Officiers de la Grande & Magn. L. d'El Parfte d'Eco" at Bordeaux on 17/11/1756. The important statement is that he "a été bien & legitimt admis dans le Magn Grade d'Elu, Parf d'Eco. Qu'il nous a aydé à maintenir l'usage de travailler a la perfon de l'ordre Respbble ensévely sous les ruines des Gotiq." I cannot make this certificate out; it seems to cover the same grades as the one just mentioned, and it may be only a sort of G.L. certificate. There are no visas to help us.

These are the salient points in this collection, and they raise some very real difficulties. Leaving out St. John of Eustatius we find that they were working between 1750 and 1753 the three craft degrees, the Parfaite d'Ecosse, the Maitre Symbolique, the Maitre Elu, Architecte (perhaps of more than one grade), a Grand Maitre D'Ecosse, a Chevalier de l'Orient and in 1756 the Ill Maitre. I cannot fit these into any Rite of the period. The *Maitre Parfait* is well known from 1758 on as the third of the *Elus* of that date; we get the *Petit Elu*, the *Elu de Neuf* or *Periguan* and the *Elu des Quinze* in the Lyon 1743, but not the *Parfait*. Of course, they had an annoying trick of renaming the grades, but there is usually some clue about the change which I have not been able to find in this case. According to Ragon,¹ the Strict Observance did not begin in France till 1768, so we are reduced to the following Rites:—Primitive of Three Degrees of 1731, the Ramsay or Rite de Bouillon of 1728 (?), the Lyon Rites (Tschoudy) 1743-1747, the *Vieille Bru* or *Fideles Ecossais* of 1747 or 1748, the 18 degrees of the *Mère Loge Ecossaise* at Marseille 1751, and the *Souverain Conseil Sublime Mère Loge des Excellents du Grand Globe Français* of 1752. Into none of these can I fix the degrees worked unless they worked a mixture of Rites. The *Maitre Symbolique* is only, as far as I can trace, mentioned by Tschoudy² in the *Etoile Flamboyante* without any explanation, and by Oliver³ who probably lifted Tschoudy's footnote in its entirety.⁴

I had hoped that these documents would have helped to clear away the fog that lies over French Masonry at this early period, but I fear that they have only increased it. Perhaps, however, the more expert and zealous Brethren of Q.C. may find them useful in their labours, and in this hope I introduce them to their notice.

The nearest thing I can find is Oliver's so-called Scotch Rite of 70 degrees, mentioned in his *Origin of the English Royal Arch*, 1867 edition, note on pp. 4 and 5.

As very little information about the Grand Lodge of Ukraine appears to have reached England, it will perhaps be useful if I mention that according to Bro. Choumitzky the "*Symbolique*" Craft in the Ukraine dates from about the end of the eighteenth century, and was preceded in that country by many brotherhoods of a purely national and philanthropic tendency. The first Ukrainian Lodge was the "Immortalité" founded at Kiev in 1784, which worked under the Grand Orient of Poland. Others followed, among them the "Trois Colonnes" (1796), and the "Slaves Réunis" (1818) at Kiev; the "Ténèbres Dispersées" (1810) at Zitomir; "Osiris à l'Etoile Flamboyante" (1818) at Kamenez; "Amour de la Verité" (1818) at Poltava; "Pont Euxin" (1803) and "Trois Royaumes de la Nature" at Odessa and others. Most of these worked under the Russian Grand Lodge Astrea. About 1821 the Grand Orient of Poland ceased to work, and in 1822 the Astrea did the same; about 1823 the "Amour de la Verité" at Poltava began again in secret, and soon afterwards the "Immortalité" at Kiev, the "Ténèbres Dispersées" at Zitomir, the "Osiris" at Kamenez, and the "Pont Euxin" at Odessa did the same thing. Although these Lodges worked independently until the close of the nineteenth century, they had always kept up fraternal relationships, and in 1900 was held the first Ukrainian Masonic Congress, which founded and proclaimed the Grand Lodge of Ukraine

¹ *Orthodoxie Maçonnique*, 1853, page 219.

² *L'Etoile Flamboyante, à L'Orient, Chez le Silence* (nd.).

³ *Revelations of a Square*, 1853, page 116.

⁴ The Maitre Symbolique may very possibly be the ordinary M.M.

on 17/1/1900. In 1919, on the foundation of the independent Ukrainian Republic, the Grand Lodge of Ukraine officially declared its existence, and at that time comprised seven principal Lodges, corresponding to the seven Governments of Ukraine, with 83 Triangles, making a membership of some 6,000 in all. The Grand Lodge of Ukraine profited by the short period of peace to enter into fraternal relations with the Grand Orient of Italy, and to send delegates to other countries, but, unfortunately, the Bolshevik military occupation has again forced them into retirement, but they still work in the N.O.G.A.O.T.U.

Bro. Choumitzky is one of the delegates and is a member of the "G.L.I. & R. pour La France et les Colonies Françaises." In the French Terror of the eighteenth century, Roettiers de Montaleau saved as many of the archives of the Grand Orient of France as he could, and as the bulk was great he divided them up among friends he could trust, and some of these fled from the Terror to the Ukraine, where they became naturalised and affiliated to the Ukrainian Lodges. In 1863, two Ukrainian brethren in Paris managed to buy a part of the Thory Papers which were sold at his death. The Rule in Ukraina, and it is a matter of obligation, is that all Masonic papers and other Masonic relics must be returned by will to the Lodge to which the late owner or custodian belonged. Hence the archives in the Ukrainian Lodges are voluminous. To save them as far as possible at the time of the Bolshevik occupation, these archives were again divided up and entrusted to various selected brethren who remain their custodians, even in exile, until time or circumstances enable them to be restored to their legitimate owners. Hence, as I have said before, many of the documents I have been dealing with left France under one Terror, and have returned to their country of origin under another.

APPENDIX A.

COVER of 1783 M.

Martinique

Demande de Reconstitution pour
la L. de la Parfaite Union
à l'O. de la Martinique.

présentée par le f Savalette de Lange
Registrée N°. 299 Le 24 Avril 1775
Renvoyée à la ch. des Provinces.

(Dauvertin de la Lande)

Accordé les Constitutions le 4 Mai 1775

? ? ?

Corrigé le 11 Mai le 1 ? ? et accordé des
Reconstitutions

Expédiés les 15 Mai 1775.

1783 M. GRANDE LOGE D'UKRAINE.

Demande en Constitution de la L.: La Parfaite Union à l'Orient du Fort St. Pierre Isle Martinique consistant dans une Constitution à elle delivrée par la L.: de St. Ferreol Fille de Clermont de l'Orient de Marseille à la date du 2 Août 1750 en Certificat d'afiliation de cette même L.: qui en approuvant ses anciens travaux fait aussi mention de ses titres brulés l'or de l'incendie du Fort St. Pierre, à la date du 1er. 8bre 1753. Le tableau des frères qui la composent, toute leurs signatures mains Propres et en fin sa suplique. Cette L.: fut établie par la Grande L.: de France en 1738 en confirmation des titres primitives dont elle jouissoit: en 1752. L'incendie arrivée au Fort St. Pierre qui fut considerable, consomma également leur temple et majeure partir de ses archives notamment ses constitutions elle donna sur le champs

avis de ce desastre à la Grande L.: qui lui fit répondre que ne s'assemblant plus elle ne voit que s'adresser à vue des loges des Provinces de France bien et d'huelement constituées ce quelle fit sur le champ en ecrivant à la L.: Ecossaise de Marseille qui lui envoya en 1753. Le certificat d'afiliation dont j'ai fait mention plus haut et c'est sur cette piece quelle a toujours depuis et constamment travaillé et depuis constitué provisoirement diverses Loges dans les Orient du Fort Royal et de la Guadeloupe.

L'ancienneté de cette L.: sa bonne composition, la bonne renommée quelle a La porte Vraisemblablement à désirer, La qualité et le titre de Mère et inspectrice de toutes les Loges des rites durent ignorant sans doute Les arrangements que le Grand Orient a pris à ce sujet.

Surtout quoi mon avis est qu'attendu l'existence notoire de cette L.: tant dans le orient du France que ceux de l'Amerique, la bonne composition de ses membres, la remise de ses deux anciens titres en originaux, les constitutions lui soyent accordées en rappelant ses travaux à sa date primitive de 1738, comme étant constatés, que la dite L.: soit installée par la L.: la tendre Fraternité du même orient quelle en recoive L'oblig^{on}. d'usage X qu'en consequence toutes les pieces lui soient envoyées à cet effet et attendu que le Grand Orient s'est determine d'abolir la qualité d'inspecteur des Loges qu'il soye envoyé à ses deux Loges le modele détablissements concernant les meres Loges Provinciales et qui Leur soit écrit à cette occasion.

a Latelier des Provinces le 4 may 1775

Lamarque l'americain.

APPENDIX B.

Au
Nom
du
Grand
architecte
De Lorient
ou Resident Les
Vertus qui distinguent
les | architectes pour
les faire Marcher dans le
Sentier | de la Lumiere de la
Sagesse et de la Verité

A
Tous Les freres que ces presentes
verront

S. F. V.

L'attelier D'architecture Etably dans le
Bourg Saint-Pierre Isle Martinique, dans la
Venerable Loge de la | Parfaite Union Scittuée par
les 14 D. 44 M.N. En vertu de son autorité, et en Tant |
quil est en son Pouvoir pour Temoigner Son Zele pour la
Propagation du Ciment | & Son attachement pour la Vraye Maçon^{re}
ACCORDONS, par ces presentes à nos chers freres Jean François
Pechagut, et Pierre Thouron Maitres architectes Le pouvoir | de Constituer
un attelier D'architecture dans la Très Respectable et Parfaite Loge d'Ecosse |
de la ville de Bordeaux et non ailleurs. A ces causes et pour autres bonnes
Considerations Nous avons fait Expedier ces présentes, Remises a Notre cher
frere Thouron pour Conjointement avec notre dit cher | frere Pechagut, ou sans

luy, Constituer et Etablir un atelier D'architecture dont nous l'avons nommé Maître a cet Effet jusques | a ce que le d. atelier soit formé, Laissant la Liberté à ntre d.c.f. Thouron de nommer deux Surve^{ts} protempore à la charge par le d. atelier de se Conformer aux neufs premiers | articles de Regle^{ts}. que nous luy énuoyons quil ni sera reçu architecte que des P^{ts}. d'E^c. enjoignons a notre d.c.f. Thouron m^c du d. atelier et a ses Successeurs de Nous | Informer des Mutations des Mtes et Surv^{ts}. que le d. atelier trouvera bon de faire dans la Suite a peine de nulité des présentes sera en outre tenu ntre d.c.f. Thouron | de nous rendre Compte de ses operations Sous telle peine quil appartiendra. Donné dans L'atelier Tous les F^{rs}. presents, L'an de la Grande Lumiere Cinq | Mille sept cents Cinquante Trois Le Vingt-un du Sept^e. mois apres celui de Jar. Sous le Sceau de la R. et P^{te}. L. d'E^c. & le Contre Seing de notre Secretaire.

Par mandement de L'atelier
de la Martinique.

De Lorient d'un lieu Eclairé ou | Regnent le Mistere, la descence, L'amitié Le | 21^e du 7^e Mois après celui de Jar 5753.

Que Le G. A. Maintienne notre Edifice.

Le Me. Les officiers et ouvriers de l'atelier | D'architecture Scitué en L'Isle Martinique par | les 14 D. 44 M.N. annexé à la Rble. Loge de la | parfaite Union du Bourg St. Pierre.

aux

Respectable G.Me G. Surv^{ts}. et ouvriers de la | Parfaite L. d'El. de Bordeaux. Scituée par les

S. F. V.

Nos très Chers & Respectables frères.

Notre cher. f. Thouron nous a demandé de votre part et | en votre nom le Grade D'architecture, et le pouvoir necessaire de former chez Vous un atelier. Nous y avons Consenty avec | d'autant plus de plaisir, que Votre Très R. et P.L. nous fournit | par la L'occation de faire un acte de reconnaissance; tous | nos M^{rs}. architectes Etant Pt. d'E^c. quoi que tous nos maitres Pt. d'E^c. ne soient pas architectes.

Nous avons donc remis à notre cher f. Thouron le Brevet | necessaire à cet effet, il est adressé a notre cher f. Jean François | Pechagut, ainsy qu'a notre cher f. Thouron pour Conjointement ou Separement par empchement de l'un ou l'autre | Etablir un atelier D'architecture dans votre R.L. Seulement | et non ailleurs, Suivant les mémoires et Instructions que | Nous luy avons remis; nous l'avons chargé de vous Lire | en Loge quelques observations particulieres après que l'on aura fait Lecture de cette dépêche.

Nous faisons des Voeux Sinceres pour que le G.A. | repende Sur votre atelier Ses dons les plus precieux et les | plus abondants. Nous faisons de tout notre Coeur les memes | Souhails pour Votre R. & P.L. et nous vous prions d'etre | persuadés des sentiments d'estime, de veneration & | d'amitié avec lesquels nous sommes par Trois fois.

Nos tres chers et Respectables frères.

APPENDIX C.

NOUS VENERABLE MAITRE, OFFICIERS, & MEMBRES,

DE LA TRES RESPECTABLE LOGE St. FERREOL FILLE DE CLERMONS, de La ville de Marseille, Constituée par Le Grand Maitre et les grands Officiers du tres ancien et tres Illustre Ordre Des francs Macons dans Le Royaume de France, Le premier Octobre mil sept cent quarante neuf, ACCORDONS, Aujourd'hui par les presentes, L'affiliation a nos chers et Dignes

freres de La respectable Loge St. Jean de Jerusalem & La Parfaite Union au bourg St. Pierre de La Martinique Seituée Sous Le 14 Degre 30 M.N. en qualite de petite fille de Clermons et L'autorisant par Le pouvoir qui nous a ete Donne a Jouir de tous Les Privileges d'une Loge Reguliere & constituee, CONFIRMONS, Notre Cher Frere Maitre, notre cher frere premier Surveillant et notre cher frere F-s Doitsamboure Second Surveillant de La dite Loge St. Jean.

Nous enjoignons par ces presentes a notre Cher frere et a ses Successeurs d'observer, et faire observer Exactement Les Regles Generales et particulieres de la Maçonnerie de ne recevoir aucun candidat au dessus de l'age de vingt un ans, ni aucun Profane dont La Probite n'est pas tout a fait Reconnue, de ne recevoir maitre aucun frere servant sans une permission Expresse de La respectable Loge St. Ferreol, Ordonnons, aussi a La dite Loge St. Jean de nous faire informer de chaque mutation quelle jugera a propos de faire, des maitres & des Surveillants, le tout sous peine de nullite de la presente affiliation, en foi de quoi nous lui donnons, et avons fait expedier les presentes, scelees du sceau de l'architecture de La Loge St. Ferreol fille de Clermont, A Marseille le deuxieme Aoust mil sept cent cinquante.

E. Moulinneuf venerable

APPENDIX D.

1780 M. G.L.: d'UKRAINE.

NOUS, LE VENERABLE MAITRE, LES OFFICIERS ET MEMBRES DE LA RESPECTABLE LOGE S.TE. FERREOL FILLE DE CLERMONT

A MARSEILLE AVONS ACCORDE par ces presentes à notre et digne Frere RICAUD, Négotiant de la ville de Toulon. L'Effet de sa requette à nous présentée, En consequence Nous autorisons La loge à Toulon Comme nous étant affiliée En qualité de petite fille de Clermont à jouir de tous les privileges d'une Loge régulière, En confirmant par nos deputés, Le Frere RICAUD Maitre, Le frere REMY, premier surveillant, et le frere BARRY, second surveillant de la ditte loge, Nous enjoignons par Ces presentes à notre dit frere Ricaud Et à ses Successeurs d'observer, et faire observer exactement les regles Generales et particulieres de la maçonnerie, Conformement aux usages de la Très respectable loge de Clermont des quels Nous aurons soins de leur faire part, de ne recevoir aucun Candidat au-dessous de l'age de vingt un ans, de ne recevoir maitre, aucun frere Servant sans une permission de notre très respectable Grand-Maitre ou de Son deputé: ORDONNONS à La ditte Loge S.t Jean de Toulon (de nous faire informer de chaque mutation quelle jugera a propos de faire de maitre Et Surveillans, pour en instruire notre Mere La Très Respectable Loge de Clermont, Le Tout Sous peins de nullité de La presente affiliation et Constitution de petite fille de Clermont, EN FOY DE QU'OY, Nous luy donnons et avons fait Expedier Ces presentes, Scellées du Sceau de notre ditte loge S.te Ferreol, fille de Clermont, à Marseille Ce douzieme Mars mil sept cent cinquante, CABBASSE Venerable, GRUESTE Ex-ble POU CET premier Surveillant, CHOOSON SE-d Surveillant, MERLIN, BILLION, FERREOL BOUNIFAY, gg. COULLET, ARNAUD, ALLEMAND, GAYET, TRESEVILLY, MOULLINERY orateur, G. GAY SERGUE Tresorier TRICON secretaire.

NOUS CHEVALIERS Très libres de L'orient princes et Souverains de la maçonnerie sur le rapport qui nous a été fait par le Chevalier DEVALOIS Grand Garde des Sceaux de la Souveraine loge de la requette a nous présentée par un nombre competans de freres maçons assembles en la ville de Toulon Sous le nom de Loge de St Jean de Toulon: VU LA DITTE Requette et le proces verbal de leur ditte loge en datte du vingt quatrieme Juin de l'année derniere mil sept cens Cinquante quatre AVONS CONSTITUE & CONSTITUONS par ces presentes en loge

régulière les dits Freres de la Loge de St. Jean de Toulon Et agreons le Choix qu'ils ont fait du Frere RIGAUD pour maitre de la ditte Loge; du frere REMY pour premier Surveillant et du frere JONVILLE pour second Surveillant aux Conditions toute fois par les dits frere et Ceux qui leur Succederont de Travailler avec decence et Regularité de Se Conformer aux Statuts et reglemens et à tout ce qui leur Sera prescrit par nous et nos Successeurs. En foy de quoy et pour rendre cette constitution notoire à tous les freres MACONS repandus Sur terre et Sur mer. Nous avons apposé Notre Sceau donné au Conseil de notre Souveraine Grande Loge de L'orient Tenue à Paris Ce septieme jour d'avril Mil Sept cent cinquante cinq. ROBINOT, DEVALOIS, DEMORAND, NUBY, BELISTE, G. RODOLF, HETTER, DELAIT FAMYR de freres. Approuver la presente constitution comme étant conformée à l'original que j'ai vu. Benfrer de la Lourie.

par maudement de la Loge de la marenne pour le titre de la parfaite harmonie.

[Bord, La Maccunerie en France, Vol. 1. Paris 1908. Page 480:—
Cet atelier fut fondé par une puissance inconnue le 12 Mars 1750, puis reconstitué par la G.L. le 29 Août 1772. Tout ce qu'on sait de cette Loge c'est qu'en 1788-9, elle était présidée par La Voute, négociant.
Elle disparut définitivement pendant la Revolution.]

APPENDIX E.

Nº. 3.

GRANDE LOGE D'UKRAINE 1781 M.

NOUS VENERABLE MAITRE, OFFICIERS & MEMBRES,

DE LA TRES RESPECTABLE LOGE ST. FERREOL FILLE DE CLERMONT, DE La ville de Marseille, Constituée par le Grand Maitre et les grands Officiers du très ancien & très illustre Ordre Des Francs-Maçons dans le Royaume de France, Le premier Octobre mil sept cent quarante neuf, ACCORDONS, Aujourd'hui par les presentes, L'Affiliation a nos chers et Dignes frères de La respectable Loge St. Jean de Jerusalem & La Parfaite Union au bourg S-t Pierre de La Martinique Seituée Sous le 14 Degré 30 M.N. en qualité de petite fille de Clermont en L'autorisant par le pouvoir qui nous a été donné a Jouir de tous Les Privileges d'une Loge Reguliere & constituée, CONFIRMONS Notre Cher Frere ? (1) maitre, notre cher Frere (2) premier Sureveilant et notre cher frere S-s Doilbamboure, Second Surveillant de la dite Loge S-t Jean.

Nous enjoignons par ces presentes a notre cher frere Pelouse et a ses Successeurs d'observer et faire observer Exactly Les Regles Generales et particulieres de la Maçonnerie de ne recevoir aucun Candidat au-dessous de l'age de vingt un ans, ni aucun profane dont la Probité n'est pas Tout à fait Reconnue, de ne recevoir maitre aucun frere servant sans une permission Expresse de la respectable Loge St. Ferreol ORDONNONS aussy a La dite Loge S-T Jean de nous faire Informer de chaque Mutation quelle jugera a propos de faire, des maitres & des Surveillants, le tout sous peine de Nullité de La presente affiliation, En foi de quoy nous Luy donnons, et avons fait expedier les presentes, Scelées du Sceau de L'Architecture de La Loge S-t Ferreol fille de Clermont, A Marseille le deuxième Aoust mil Sept cent cinquante.

E. Moulinneuf, venerable Malvisin Prem. Surv. Cabasse Ex ven.
Demeste Ex Ven. B. C. Nicolas 2nd. Surv. Rouquit Orateur,
J. Pet Delmas Kapeller G.M. des Chevaliers de l'Orient General J. B. U. FOY,
Peije, Allemand V.M.E.: J. H. Contix, Seguin, Bonifaizy (?) Treas., Pelhan,
Tricon, Billion, Pousel, Fruilhard Gallier Secretaire.

(Par Mandement de La Très respectable Loge St. Ferreol fille de Clermont.)

APPENDIX F.

De Lorient D'un Lieu Eclairé ou reigne La paix Le silence et La parfaite Union
a Labri des yeux | Prophanes & a L'ombre de La Vertu |

NOUS VENERABLE INSPECTEUR ET OFFICIERS & OUVRIERS DE LA
V | L | de st Jean de Jerusalem soub titre de la parfaite Union petite fille de
Clermont prince Establie a st Pierre Isle Martinique Situé par Les 14 d 44N |
Constitué par La venerable Loge de st Ferol de Marseille fille de Clermont
Suivant Les Lettres et patentes quils nous ont Expedié datte du 2 avril 1750 |
Et soub le bon plaisir du V G M et Grand Officiers du très eminent et très
Illustre Ordre des Francs Macons du Royaume de France | ACCORDONS
aujourd'hui par ces presentes LAFFILIATION a nos chers et dignes freres de
La V Loge de st Jean de Jerusalem establie dans | La Ville de La Nouvelle
Orleans provaince de La Louissiane situé par Les 30 d N soub Le titre de La
parfaite harmonie en qualité de notre Fille | Lauthorison par Le pouvoir
qui nous a esté donné a Jouir de tous Les privileges dune loge regulierement
constituée, & apres avoir ouy Le | Raport fair par Les V freres Duihambourc
Frs Thouron et Desbaras Membres du Comité Nommés le II du 12 mois a
Leffet d'examiner | extrait des Minutes des travaux faites dans La susdite V Loge
La parfaite harmonie depuis son Etablissement (Lesquelles minutes nous | Ont
estés remises par le V frere paul foobs & Les Frs Carrese & Batard deputés a cet
effet suivant Leur Commission authentique quils Nous | ons Exhibé datté du 1er
Lundy du Mois du Mars 5752) Lesquelles Minutes & Ouvrages ont ése par
eux declarés bons & faites suivant | Les Regles de Lart Royal & en consequence
de leur Rapport NOUS Leurs avons accordé & Expedier Les presents
CONSTITUTIONS | CONFIRME & CONFIRMONS Nos tres chers freres Louis
François Tiphaine Venerable, Alexie phillipe Cartier premier Surveillant | Et
Joseph Villeré second surveillant de La ditte Loge ou Ceux qui auront pu estre
elù ou Confirmés Le jour de La St Jean derniere. |

NOUS Enjoignons par ces presentes a notre tres cher frere Tiphaine et
a ses successeurs d'observer & faire observer Exatement Les | Regles Generales &
particulieres de La Maçonnerie et Notament Celles Contenues aux Reglements
que nous Luy envoyons de ne recevoir | aucun Candidat au dessoub de Lage de
21 ans ny aucun prophane dont La probité Les bonnes Moeurs ne soit pas tout
affait Reconnus | De ne recevoir Maître aucun frere servant sans notre permission
Expresse ORDONNONS aussy a La ditte V L de La parfaite harmonie de nous
faire | informer de chaque Mutation quelle jugera a propos de faire des Vbles
et des Survs Le tout soub penne de Nullite de La presente affiliation en foy |
de quoy nous Luy avons Fait Expedier ces presentes Scelles du Sceau de
Larchitecture de Cette Vbe Loge, fait en Loge Le 16 Juillet 5752 |

DELONZE Grand Mtre D'E fais fonce de Vble; T Thouron; Rey
LASSALLE S S V Ex; DEBARRAS J W P Ora; Cavezes f tuilleur;
Delagrance; Larnac I Sur; Jaussane; Jacques Blaniery Vble; Luine tresorier
?———? Par mandement de la R.L. La parfaite union Doihambourc Secr.

Translation of Appendix F.

From the Headquarters of an enlightened place, where peace, silence and perfect union reign sheltered from the eyes of the profane, and shaded by virtue.

WE, Worshipful Master, Inspector, officers and workmen of the Worshipful Lodge of St. John of Jerusalem named the Perfect Union, emanating from the Prince of Clermont, established at St. Pierre in the Island of Martinique Lat. 14. 44 N., and warranted by the Wor. Lodge of St. Ferol at Marseille, a daughter Lodge of Clermont, by virtue of the letters and patent dated April 2nd, 1750, which have been sent to us, and under the benevolence of the M.W.G.M. and grand officers of the very eminent and very illustrious order of Free Masons in the Kingdom of France, do this day, by these presents affiliate to ourselves our dear and worthy brethren of the Wor. Lodge of St. John of Jerusalem

established in the city of New Orleans in the Province of Louisiana Latitude 30 N. under the title of the Perfect Harmony as our daughter Lodge, and grant them by virtue of the powers in us vested, authority to enjoy all privileges of a regularly constituted Lodge, and after having heard the report made by Bro. Duihamboure, Thouron, and Debarras appointed on the 11th day of the 12th month to examine the extract of the minutes of the work done by the above-mentioned Wor. Lodge La Parfaite harmonie since its inception (which minutes have been handed to us by Wor. Bro. Paul Fooks, and Bros. Carresse and Batard, appointed to this end as a deputation by a regular commission dated the 1st Monday in March 1752 which has been shewn to us) and which minutes and work done have been declared by them to be well and truly in accordance with the rules of the Royal Art: in consequence of which report we have granted and delivered to them this present Charter of Confirmation, and we confirm as Wor. Master our very dear Brother Louis Francois Tiphaine, Alexie Phillippe Cartier as S.W. and Joseph Villere as J.W. of the said Lodge or such others as may have been elected or confirmed as such on the Feast of St. John last.

By these presents we enjoin our very dear Bro. Tiphaine and all his successors to strictly observe and cause to be observed the laws and regulations of Freemasonry and especially those that we are sending to him; to receive no candidate under the age of 21 years, or any profane of whose probity and sound morals there is no possible doubt; to raise no serving brother to the rank of M.M. without our special permission. We also command the said Wor. Lodge the Parfaite harmonie to inform us of every change they may find it desirable to effect in Worshipful Masters and Wardens, all the above under penalty of the annulling of the present affiliation. In token of which we have despatched these presents sealed with the seal of architecture of this worshipful Lodge. Done in Lodge this 16th day of July 5752.

Signatures and seal.

APPENDIX G.

We Master Officers and Brethren of the Holy Lodge of St. John of St. Eustachius Lying in the Lattitude of 17 D. 30 N. having a Regular Dispensation from his Excellency William Mathew Captain General and Commander in Chief of (His Majesty of Great Britain's) Leeward Charribee Islands in America and Provincial Grand Master of the Most Ancient and Honourable Society of Free & Accepted Masons in the said Leeward Islands Do hereby Certifie that our Worthy and Beloved Brethren Paul Fooks and Peter Carresse has presented to this Worshipful Lodge a Deputation from the Worshipful Lodge of the perfect Harmony of New Orleans and an exact Coppy of the Minutes of their Lodge since Its foundation signed by all Its Members as also a Constitution Granted to them by the Worshipful Lodge of the Perfect Union in St. Pierre in the Island of Martinico Dated the 16th Day of July 5752 and as they have Desired of this Worshipful Lodge to acknowledge their Lodge as Duly and Regularly Constituted and well founded we have Maturly Examined their Works which we have found Regular According to the Use and practice of good Masonry as Executed in all Regular Lodges, Particularly we do strictly Recommend to our Brethren of the Perfect Harmony to Continue in the Use of giving the two Degrees of Entered Apprentice and fellow Craft Imeditly the One After the Other without any Delay as is the Practice of Most of the Best Lodges, and as we do ourselves for sverall Reasons that Cannot be Exprest here, has Convinced of the Necessity of this the which we have Communicated to our Brethren Fooks and Carresse, We do also Confirm and Approve the Above Mentioned Constitution Granted to them by the Worshipful Lodge of the Perfect Union of St. Pierre of the Island of Martinico and we Acknowledge them to have full and sufficient Authority and power to Enjoy all Privileges and Benefits whatsoever belonging to a Regular Constituted Lodge and we do desire all true Brethren to regard them as such, We wishing you Worshipful

Master and Beloved Brethren all Joy and Prosperit Greeting you thrice hoping your only Contention will be a Laudable Emulation in Cultivating the Royal Art and the Social Virtues belonging to our Honourable Society.

Given under the Seal of our Lodge at St. Eustachius this 14th day of August in the Year of Masonry 5752. Sgd Ralph Sampson Treasurer; E. Gillard P.M.; Allier; And. Kavene M.; John Hiffernan S.W.; Nicolas Hyliger J.W.

APPENDIX H.

Au Nom du grand Architects de L'Univers
L'An de la grande L'umiere cinq
Mille Sept cents cinquante deux et Le
troisieme dimanche 16^e. du mois de Juillet

Reglements & Loix particulieres | que la Venerable Loge la Parfaite Union de la Martinique | petite fille de Clermont envoit a la Venerable Loge de | parfaite harmonie de la nouvelle Orleans province de la Louisiane aux quels elle doit se conformer au desir des | Constitutions qu'elle Luy a octroyé sur la demande qui luy | en a esté faite par sa deputation envers cette Venerable | en la personne du Respectable Frere Fooks Parfait d'Ecosse Pierre Carresse Maitre Simb Et F. Louis | Batard M^{re}. et tous membres de la dite Venerable | Loge la parfaite harmonie. |

Article Premier.

Cette Loge ne pourra estre composé de plus de cinquante | Membres qui ne seront reconnus pour tels qu'apres auvoir | esté scrutinés et reçus par consentement unanime de tous les |

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Membres de la Loge a faute de quoy Ils ne seront reçus | que comme visiteurs.

Article 2me.

Que cette Venerable Loge de St. Jean sera reconnue par le titre | de la Loge La PARFFAITE HARMONIE et sera tenue tous | les premiers Lundis du mois, et que cependant Le Venerable | pourra assembler La Loge de maitre Lorsque le cas L'Exigera.

Article 3me.

Que aux Loges de travail le Vble l'ouvrira a Six heures | du soir et en Esté a 8 heures ou en son absence l'Ex Vener. | cu le Pe ou le S Surveillant Sans aucune restriction | mais dans quelque cas que ce soit lorsque le Vble en fonction | entrera celluy qui tiendra le Siege Le Luy remettra sur le Champ et on L'instruira des ouvrages qui se | seront faits pendant son absence.

Article 4me.

Le Venerable a le droit de faire assembler la Loge pour des affaires Extraordinaires quand Il le jugera propos | et cas quil soit absent ou Malade L'Ex Vble ou le pe ou | Le Secon Survt, le pourront aussy faire come cy dessus.

Article 5me.

Tous les membres doivent se trouver a la Loge et a L'heure |

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prescite Sans Quoy Ils Seront obligés avec tout Soumission | d'en donner leur raison par Ecrit ou de vive voix a la premiere | Loge Suivante, mais s'il estoit prouvé que ce fut par manque | de Zelle il seroit condanné a L'amande envers la caisse des aumones.

Article 6me.

Aucun membre de cette Loge ne pourra y estre deguisé | ny retombera dans ce cas pendant la tenue de la Loge ny ne | se comportera en paroles ny esset | dans

une façon indecente il ne sera non plus permis a aucun masson pendant la tenue | de la Loge de tenir aucune conversation particuliers ny se parler | a voix Basse: aucun membre ne parlera sur aucun debat plus | d'une fois. Et ce, debcut apres avoir demandé la parole de la | façon requise: il ne sera non plus permis a aucun Visiteurs | de donner son avis sur aucun débat sans y est requis.

Article 7me.

Chaque prophane qui aura Le bonheur d'estre admis | a La Lumiere payera 400 ou autre somme que vous | Jugerez plus convenable dans la quelle sera compris La | contribution pour les Fraiss de la Loge les gans et Le repas ce qui est une fois payé pour les grades de Compagnon | Et de Maitre qui Luy seront ensuite conféré Lorsque La Vble. Loge l'en jugera suffisamment digne. | Et Chaque Visiteur qui voudra devenir membre de cette | Venerable Loge apres L'auoir visitée 3 fois doit demander |

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son agregation la quelle Luy coutera cent Livres au | moyen de quoy il ne sera plus tenu a aucune contribution | particuliere pour sa reception de compagnon et de Maitre | sil ne L'Estoit pas.

Article 8me.

Le Membre qui proposera un prophane rendra comte | a La Le de ses qualités, age, moeurs, sa profession, et le lieu | de sa naissance, et repondra de Luy apres quoy Il ne pourra | estre Scrutiné que la Loge Orde suivante: afin que les membres puissent auoir Le temps de s'informer de ses moeurs | et de son caractere et qu'ils ne soient point Exposés a admettre | dans La Respble fraternité, un sujet qui ne possederait pas | toutes les qualités requises par les reglements et constitutions | de toutes les Loges en general, et par Les Loix particulieres de | cette Loge qui ne permettent a Aucun sous quel pretexte que | ce puisse estre, d'Estre admis sans estre né d'un sang pur, Libre | de Ses Volontés, et sans avoir contracté aucune alliance qui | puisse deshonorer La pureté de la Société.

Article 9me.

Des qu'un prophane sera duement Elu; Le membre qui | L'aura proposé deposera entres Les mains du tresorier: Les | Sommes fixées par l'Article 7me de ces reglements, et se chargera de la presenter le jour qui sera Fixé pour sa | reception a moins qu'il ne puisse en donner des raisons valables

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Article 10me.

Lorsqu'un prophane sera proposé et que l'on aura passé au | Scrutin s'il se trouve une objection, on le repassera au Scrutin. | La Loge ordre suivante. Sy la même objection sy rencontre | la premiere Loge ordinaire on le rescrutinera pour la 3me fois | Et la même objection sy trouuant ce luy qui l'aura mise sera | obligé d'en donner ses raisons au Vble la Façon misterieuse | et requise, et sy la raison est trouué suffisante, il sera déclaré | rejeté, mais sy le Ven ne trouue pas L'objection bien fondée | il la communiquera a haute voix a La Le sans nommer celuy qui la formée, et pour Lorr on Le repassera a L'Scrutin et s'il | ne se trouue qu'une objection il sera déclaré duement élu, mais | sil s'en trouuoit deux il seroit rejeté sans pouvoir estre | d'avantage proposé. Mais sy de la pe. Scrutin Ils se trouuoit | deux objections il sera rejeté sans apel.

Article 11me.

Le Secretaire aura un registre qui sera fourny par | La L cotté & parraffé des Venerables & Surveillants dans | Lequel Il tiendra une Liste de chaque frere, du temps de leur | reception et leur demeure, il écrira aussy une minute exacte | de toutes les transactions de La L qui se peuvent écrire | les quelles il sera obligé de finir avant La Cloture de La | Loge et Les faire signer par tous Les

mambres presents Il aura aussy soin denregistrer toute les Letres que la Loge pourra recevoir, qui Luy seront remises a cet effet et y faire Les reponses de la facon que le Ven Luy indiquera

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ainsi que de dresser les certificates qui pourront estre delivrés sur la requisition de quelqu'un des membres; ainsi que de faire Les Letres de convocation que l'on adresse a tous les membres de la Loge et de les delivrer Il fera aussy toutes les Lectures qui pourront estre requise en Lg Il sera fourny par La Le un coffre pour pouvoir serrer les papiers de la L.

Article 12me.

Le Tresorier sera Chargé des deniers de La L et tiendra un registre exact de ses déboursés et Frais particuliers, et des deniers quil payera par mandats tirés sur Luy qui seront signés par Le Ve & Les Surv et contre signé par le Secretaire pour cet effet il sera fourny par La Le un registre & un coffre dans lequel Il pourra serrer Les fonds de la Le ses papiers et ses Bijoux. Il luy sera aussy fourny un tronc ou il y aura deux clefs et 2 serrures une des quelles il aura en sa garde, et Lautre sera remise au Ve Lequel tronc sera posé a la tenue dans un endroit convenable pour que chaque frere puisse y mettre l'aumone quil jugera apropos, ainsy que Les amandes pecuniaires cependant le f. Tresorier auant la Cloture de La Le presentera Le tronc a tous les freres assistans Louverture sen fera tous les 3 mois auquels temps le Tresorier sera obligé de rendre ses comptes, lesquels apres auoir esté examiné & trouué justes seront signé par le Vble Les 2 Surv & contresigné par le Secretaire. Cependant il sera tenu de randre ses comptes plus souvent sil en est requis: il aura soin de se randre au Lieu de la Tenue de la Le avant l'heure prescrite affin dy pouvoir tout preparer avec decence.

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Un frere perscute de la fortune s'adressera a un des trois officiers a qui il pourra faire part de sa triste situation. Le cas estant grave sera communiqué a tout La Le affin que le Secours puisse estre plus abundant. Dans un moindre cas le Ven, en conferrera avec ses Surv et alors ils pourront tirer un mandat sur le tresorier qui payera au f. indigent ce qui aura esté ordonné. LES SALUTAIRES ouvrages des aumones pour sculager ses f indigents estant un des plus heureux effets de l'amour fraternelle, et de L'amitié inviolable des legitimes macons, nous ne devons rien negliger pour secourir les f opprimés c'est une bonne oeuvre qui sera benie abundantement par Le grand Architecte de L'univers.

Article 14me.

Il ne sera fait aucun repas dans La L a moins que une soit aux reception, ou aux festes de St. Jean Bapt notre patron et de St. Jean L'Evangaliste Lesquels seront indispensables cependt Sy par quelque cas indispensable il seroit trouué necessaire on pourroit Le faire aux depens de la Loge, observant La decence et la Sobriété quil concient au bon menagement, et aux fonds de la Loge. Les petites depenses aux quelles nous serons obligés pour les saluts indispensables sera payé par un chacun des membres sans toucher aux fonds de la Loge.

Article 15me.

Aucuns freres Visiteur ne seront reçu en cette qualité a

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moins qu'ils ne produisent des Certificats en forme, et qu'ils n'ayent esté Examinés par deux des membres que Le Ven luy deputera a ce sujet, ou que au moins un membre de la Loge n'affirme sur sa parole de Macon le connoitre pour vray et Legitime frere auquel cas il sera reçu selon son grade ce qui ne pourra cependant le dispenser de renouuele dans La forme requise Les Sacrés

Misteres connus de tous Les Freres | Et Macons apres quoy sera Salué & prendre sa place.

Article 16me.

Sy quelqu'un frere Membre de cette Loge auoit dispute | d'Interest ou d'autre facon avec un de leur frere aussy Membre de | La Loge ils en donneront connoissance a cette Ven. Loge ou Le Vble | ou les surveillants offriront leur mediation a laquelle ils | doivent se soumettre, ce pendant sy le cas estoit de nature a ne | pouvoir estre terminée par arbitrage; ils pourront | continuer leur proces non avec indignation l'un contre l'autre | sans colere et sans rancune. ne disant ny ne faisant rien | qui puisse empecher L'amour fraternelle et continuant a se | randre des bons offices affin de pouvoir s'apliquer avec plus de | succès & de zelle aux sacres travaux de la maconerie.

Article 17me.

Sy un se comporte sy mal qu'il se randre incommode a | la Le soit par la mauvaise regle de sa conduite dans La Le | ou dans le Public il sera admonesté par le Vble ou par celuy | des officiers a qui Le Vble donnera pouvoir, & sil ne met pas |

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frein a ses Imprudances il sera reprimandé par le Vble en pleine Loge, et sy alors il ne se soumet pas avec obeissance, et ne se refforme | pas ce que a offancé & Scandalisé ses F Il sera apelé et obligé | de comparoitre a une Loge qui sera convoqué a ce sujet affin de | Le juger suivant Les reglements & Loix de la Vble Loge & | fraternité, soit par amande, Exclusion Limitée, ou Entiere: | mais s'il manquoit a comparoitre apres auoir esté averty par la | lettre de convocation qui luy sera remise du sujet pour lequel il | est cité il sera exille a perpetuité et La procedure luy sera | signifiée de la facon usitée.

Article 18me.

Toute cette Loge assemblée en corps a le droit de faire des | representations aux Vble & surs au cas qu'ils ayent manqué en | quelque chose qu soit contre La pureté & le deuoir du Legitime | Macon pourvu toute fois que cette remonstrance se fasse d'une | facon decente sans aigreur ny animosité personnelle, et que ce soit toujours un Mre M. qui porte La parole apres | l'auoir obtenue, affin que le respect qui est du aux chefs de la | Loge dans leur dignités soit observée avec exactitude.

Article 19me.

L'Ellection des officiers de la Loge se fera regulierement | tous les ans au jour de la St. Jean Bte on commencera a | s'assembler le matin apres la messe, et auant le repas on tiendra | une Loge dans laquelle on finira toutes affaires domestiques | on dinera ensuite et sur la fin du repas on ouvrira La Loge de table pendant laquelle on achevera de regler les affaires |

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domestiques sil en trouue. |

Apres le repas on ouvrira La Loge a la quelle on | procedera a L'ellection des Officiers de la Loge. Le Ven auant | y proceder prononcera un discours tant a ce sujet qu'a celuy de | la feste du jour | L'Ellection du Ven se fera a la pluralité des sousfra | et par scrutin, cest a dire que chaque frere chacun a son tour ira | au lieu proposé ou on aura mis une table un Ecrtoire et du | papier et la boete de L'scrutin La il metra en Liberté Le | nom du Frere pour lequel il vote sur une Billet quil metra | dans la Boette qui sera remise au Vble qui en fera l'ouverture | et le Frere pour qui on trouvera le plus de voix sera legitiment | élu, et a l'instant sera proclamé, salué, & congratulé de la | maniere accoutumee et sera installé immediatement selon | L'usage ancienmit Etably. | Le Nouveau Vene procedera aussitot a l'Ellection des | officiers en nomant 3 freres pr remplir la place du pr Surveil | sur lesquels on fera Le

choix d'un par l' scrutin en la maniere cy dessus: ainsy de meme pr le second Surveillant. Quant aux autres officiers le Ven choisira un frere suivant la connoissance quil aura de ses talens pour remplir la place qui luy sera convenable quil proposera a La Loge aqui on laisse toute Liberté pour l'accepter ou refuser en Notant par l'Vsage ordinaire de la Main. En cas d'Egalité de suffrages pour le Ven & les Survs La voix du venerable sera comptée pour deux.

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Article 20me.

Le jour de St. Jean Bapt apres l'installation du Nau Vene on fera Lecture publique de toutes Les Loix & Statuts generaux & particuliers ainsy que de tous Les Evenements remarquables qui pourront pu arriver dans le cour de L'année. Le F. Tresorier presentera au Nau Ven un etat de sa caisse et tout ce qui peut concerner sa charge. Le F. Secretaire en fera de meme par la communication de tout ordre, Letres, ou autres papiers que cette V. Loge aura pu recevoir ainsy que des resolutions particulieres que cette Vble Loge aura pu auoir prise sous la direction de son predecesseur.

Article 21me.

Les F. Secretaire et tresorier fairont Egalement remise de tous Les Fonds, Bijoux, meubles, papiers et autres effets qui se trouueront en Leur pouvoir appartenant a la Ven. Loge a leur Successeurs, et en fairont inventaire sus Leur registres qu'ils fairont signer par Les nouveaux dignitaires moyennant quoy Ils seront duement decharges.

Article 22me.

Les respe f. dignitaires membres de cette Le pourront accorder aux anciens officiers qui se seront dignement acquite de leur charges les recompenses qu'ils jugeront apropos pr. reconnoitre les services qu'ils ont rendus a cette Le par leur atention en leur acordant quelques grades au dessus du Leur & par ce moyen les faire parvenir aux perfection qui paroît estre Le But de Leur desirs.

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Article 23me.

Tous les membres de cette L payeront entre les mains du tresorier la somme de cinq Livers par chaque mois, Les quelles seront mises dans le tresor, afin de pouvoir augmenter les fonds de la Societe Laquelle somme sera payable tous les prs Lundy du Mois.

Article 24me.

Il sera nommes deux Ms et Experts dans Lart royal en qualite de commissaires, afin de pouvoir Examiner Les Etrangers qui arriveront dans cette ville, Et prendre connoissance de leurs moeurs & caractere & en avertir Le Ven ou en son absence Les Surveillants. Ils seront obligés egalement de rendre compte a la Loge assemblée des deceuverts qu'ils auront pu faire. Ils seront aussy Fres visiteurs des frs Malades en particulier et de tous Les pauvres en general. Particulierement Ils iront a L'hospital des pauvres Etably dans cette ville et représenteront ce qu'ils pourront remarquer necessaire au Soulagement des pauvres Malades et necessiteux, et communiqueront a la Loge Les moyens qu'ils trouveront Les plus propres a leur soulagement. Sy ces mouvements leur occasionent quelques petites depanses Ils en fairont Leur representation a La Loge qui ne manquera pas dy faire toute Atention necessaire.

Article 25me.

Aucun certificat ne sera delivré au F qui pourra le requierir que prelabement il ne soit signé du F tresorier

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qui ne le signera point qu'il n'ait esté payé de ce qui pourroit estre du a La Loge par le frere en faveur de qui Le Certificat sera fait.

Article 26me.

Les aprantifs et compagnons seront attantifs a L'Execution des travaux qui Leur seront ordonnés par leur Maîtres aux quels Ils s'Employeront avec Zelle & Soumission et seront des premiers a se rendre au Lieu indiqué surtout Lorsqu'il aura des Loges de reception.

Article 27me.

Le f. Orateur au jour de St. Jean et ST. Jean L'Evan et a toutes Les receptions generalement fera un discours applicable au sujet a l'Occurance aussy bien que dans tous Les autres temps requis fera usage de Ses Lumieres; afin de nous represanter la grandeur & L'Excellence de la maconerie et aps ce moyen nous Engager comme bon macon a fuir Le vice et pratiquer La vertu; ce qui nempchera pas tous les freres qui le jugeront apropos de nous favoriser de Leurs Lumieres apres toutes fois en auoir obtenu La permission du Vble et auoir fait une politesse au f. Orateur mais ils ne pourront Le faire que debout et decouvert; au lieu que le F. Orateur a le droit de se prononcer Assis et couvert. La Ven aura L'atantion de faire accorder un plaudite a L'orateur ou au frere qui aura prononce un discours qui tendra au bien et a la glorie de L'art Royal; et tous ces discours seront déposé dans Les

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archives comme des monuments autantiques du Zelle des bons Massons ou tous Les freres qui voudront s'instruire dans L'art royal pourront aler cultiver leur talens en demandant a La Le la permission de faire Lectures des dtes ouvrages qui Luy seront toujours communiqués en Loge ou ches Le Frere Secretaire qui doit en estre Le depositaire.

Article 28me.

Le Ven sera obligé avant La Cloture de La Loge de passer les f. presents par L'Examen convenable aux temps & aux Lieux tour a tour et sans Exception.

Article 29me.

Aucun F. ne sortira de La Loge sans en auoir obtenu la permission de la facon requise. Il ne prendra jamais sa place sans estre revetu de la maniere acoutumée et se comportera avec toute decence et harmonie se nommant frere sans faire des accusations triviales L'un contre L'autre a peine de souffrir la punition que cette acusation aura pu meriter.

Article 30me.

Le Maître des ceremonies aura soin de faire placer les Membres suivant Leur rang & dignite.

Article 31me.

Ces Loix particulieres seront indispensablement Lues

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a tous Les nouveaux recus Immédiatement apres Leur Reception Les quels reglements et Loix particuliers nous Enjoignons a La Venerable Loge La Parfaite harmonie de La nouvelle orleans NOTRE FILLE d'executer et faire executer dans tout Leur contenu. Leur Laissant en outre la Liberté d'y en joindre de nouvelles que nous ne scaurions prévoir estre necessaires, en se reglant sur Les Temps et occurrences ou elle porroit se trouuer. Sans pourtant que Les nouveaux arrangements quelle porroit prendre puissent porte atteinte ny derroger en aucune facon quelconque aux presentes Loix & reglements que nous Luy Etablissons comme Immuable. Que Cependant Ladite Venerable

Loge La Parfaite harmonie NOTRE FILLE nous en | communiquera toujours.
 et a tout temps Les nouveaux | reglements cest adire additins au presantes
 Quelle faira pour le bien | L'avantage & La gloire de La Loge a qui nous
 souhaitons | toute prosperite, Paix, concorde, & Union, Priant Le Grand |
 Architecte de la maintenir toujours sous Sa Sainte | Garde & protection. Fait
 Et Expediee a St. Pierre | de La Martinique Lan et Jour cy dessus en presence
 des | freres Deputés de la surd. Loge La Parfaite harmonie |

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en La personne du tres digne Frere Paul fooks Parfait | d'Ecosse, du f Pierre
 Caresse Maitre simbolique et f Louis | Batard maitre auxquels nous auons remis
 les presantes | Ensemble nos patants de Constitution & nos Letre pour | La Ven
 Loge La Parfaite harmonie de la nouvelle orleans | NOTRE FILLE leur
 souhaitant bon voyage Sante | et Prosperite.

SIGNATURES and Seal.

Translation of Appendix H.

In the Name of T.G.A.O.T.U., the year of great Light 5752 the third Sunday,
 the 16th day of July.

Rules and Bye Laws sent by the Wor. Lodge, Parfait Union of
 Martinique, emanating from Clermont to the Wor. Lodge Parfaite Harmonie at
 New Orleans in the province of Louisiana: to which they must conform in terms
 of the Charter which has been granted to them at the request of their deputation
 consisting of Wor. Bro. Paul Fooks, P.d'Eco, Pierre Caresse, Maitre Simbolique,
 and Bro. Louis Batard, Master Mason, all members of the said Lodge, the
 Parfaite Harmonie.

Article 1.

The Lodge is restricted to 50 members, who shall be recognised as such
 only after they have been balloted for and accepted by the unanimous vote of
 all the members of the Lodge. All others can only be considered as visitors.

Article 2.

This worshipful Lodge of St. Jean shall be called the Perfect Harmony:
 it shall meet on the first Monday of every month. The W.M. can however
 summon the Lodge of Master Masons whenever necessary.

Article 3.

All Lodges for the transaction of business will be opened by the W.M.
 at 6 p.m., or in the summer at 8 p.m. In his absence it will be opened by
 the I.P.M. or the S.W. or the J.W. without any restrictions. But in all cases
 when the reigning Master enters the Lodge whoever is occupying the chair will
 immediately vacate it and will instruct the W.M. as to what has taken place in
 his absence.

Article 4.

The W.M. has the right to summon the Lodge for urgent business
 whenever he deems it necessary; in his absence, or if he be ill, the I.P.M. or
 the S.W. or the J.W. can act as above mentioned.

Article 5.

Every member must attend Lodge at the hour fixed, or else give his
 reasons either in writing or verbally at the next Lodge meeting; but if it
 proved that his non-compliance with this rule was due to want of zeal, he shall
 be fined for the benefit of the Poor Box.

Article 6.

No member may be disguised in the Lodge nor become so during the
 meeting, nor conduct himself in word or act indecently, neither may any Mason
 hold any private conversation nor talk in a low tone during a meeting; no

member may speak in any debate more than once, and that standing after having obtained permission in the usual manner: further, no visitor may express an opinion in any debate without being invited to do so.

Article 7.

Every profane who shall have the happiness to be admitted to Light shall pay the sum of 400 (?) or such other sum as you may deem fit, in which shall be included the contribution for Lodge expenses, the gloves and the repast. This payment shall include the fees for the degrees of Companion and Master which shall be conferred later when the Lodge shall consider him fit for them. And every visitor wishing to become a member of the Lodge after having visited it three times shall ask for permission to join which shall cost him 100 livres, after which he shall be liable for no further fee for the degrees of Companion and Master should he not possess them already.

Article 8.

The member who proposes a profane shall inform the Lodge about his qualities, age, morals, profession and birthplace, and shall guarantee him, after which he can not be ballotted for till the next ordinary Lodge meeting so that the members may have time to inform themselves about his morals and his character, lest they be exposed to admitting to the Worshipful Brotherhood a person who does not possess all the qualities required by the Laws and Regulations of all Lodges and by the Bye Laws of this Lodge which allow of no person whatsoever being admitted unless he is of pure blood, free to carry out his desires, and has contracted no engagement which might debase the purity of the Society.

Article 9.

As soon as a profane is duly elected, his proposer will deposit with the Treasurer the sum fixed by Art. 7 of these Bye Laws, and will undertake to present him on the day fixed for his reception unless he can produce a valid excuse.

Article 10.

Should a profane be proposed and ballotted for, and an objection be raised, (black ball be found ??) he shall be reballotted for at the next ordinary Lodge meeting. Should the same objection still exist, he shall be reballotted for at the next ordinary Lodge meeting for the third time, and should the same objection still exist, he who should have entered it shall be obliged to communicate his reason to the W.M. by the mysterious method that is obligatory, and if the reason be found sufficient, he shall be rejected. But if the W.M. does not find the objection to be well founded, he will communicate the same aloud to the Lodge without naming the objector and another ballot shall be taken immediately; when, if only one objection be still found, he shall be declared duly elected, but if there be two, he shall be rejected and shall not be eligible to be proposed again. But if at the first ballot two objections be found, he shall be rejected without appeal.

Article 11.

The Secretary shall have a register which shall be paged and certified by the W.M. and the two Wardens, in which he shall keep a list of each brother, the date of his reception and his address. He will also write an exact minute of all the transactions of the Lodge which may be written which must be completed before the closing of the meeting and signed by all the members present. He will also be careful to enter in it all letters received by the Lodge which shall be remitted to him for the purpose, and shall reply to them in the manner indicated by the W.M. He shall also draw up the certificates which may be granted at the request of any of the members, also prepare and deliver the summonses to all members. He will also read in Lodge such things as may be necessary. He shall be supplied by the Lodge with a box in which to lock up Lodge papers.

Article 12.

The Treasurer will take charge of the Lodge funds, and will keep an exact account of all disbursements, special expenses and of the funds paid out by him on account of bills drawn on him by the W.M. and the two Wardens and countersigned by the Secretary. He will be supplied therefor by the Lodge with a register and a box in which he can lock up the Lodge funds, papers and jewels. He will also be supplied with a collecting box, to which there shall be two locks and two keys, one of which shall be in his custody and the other shall be handed to the W.M., which collecting box shall be set at all meetings in a convenient place so that every brother may put therein such alms as he may consider fit, and also any fines. Nevertheless, before the closing of the Lodge, the Treasurer will present the collecting box to every brother present. This box will be opened quarterly at which period the Treasurer will submit his accounts which having been examined and found correct will be signed by the W.M. and the Wardens, and countersigned by the Secretary. Nevertheless the Treasurer may be required to render his accounts more often if it is found to be necessary. He will be careful to arrive at the place of meeting before the hour named so that he may prepare everything decently and in order.

Article 13.

A brother who is a victim of fortune will address himself to one of the three officers to whom he may communicate his sad case. If the case is a serious one, it shall be communicated to the whole Lodge so that increased assistance may be given. In a minor case the W.M. will confer with his Wardens and they may then draw an order on the Treasurer who will pay to the distressed brother the sum ordered. As the salutary work of alms-giving for the relief of distressed brethren is one of the most happy effects of the fraternal love and inviolable friendship of legitimate Masons, we must neglect no means of succouring our distressed brethren. It is a good work which will be abundantly blessed by the G.A.O.T.U.

Article 14.

No meal shall be held in the Lodge unless it be at a reception, or at the feast of St. John the Baptist our patron, and St. John the Evangelist, which shall be obligatory. However should one be found to be absolutely necessary, it may be held at Lodge expense, always observing the decency and sobriety which accord with the good management and the means of the Lodge. The petty expenses entailed on us by the obligatory toasts will be paid for by each member without touching on Lodge Funds.

Article 15.

No visiting brother shall be received as such unless he produces certificates in due form which shall be examined by two members of the Wor. Lodge deputed by the W.M. for that purpose, or unless a member of the Lodge affirms on his word as a Mason that he recognises him as a true and legitimate brother, in which case he will be received in his degree. This however will not dispense him from renewing in the required form the sacred mysteries known to every brother and legitimate Mason; after which he shall be saluted and take his place.

Article 16.

Should any brother, a member of this Lodge, have a dispute about money or any other matter with another brother also a member of the Lodge, he will impart the same to the Wor. Lodge, when the W.M. or the Wardens will offer their mediation, to which they ought to submit. Should however the case be of such a nature that it cannot be settled by arbitration, they may continue their suit, not with indignation one against the other, in anger or with bad feeling, but always saying and doing nothing which might hinder fraternal affection, continuing to remain in friendly terms so that they may apply themselves with increased success and zeal to the sacred works of Free masonry.

Article 17.

Should any one conduct himself so badly as to make himself objectionable to the Lodge by reason of his bad conduct either in the Lodge or in public, he shall be admonished by the W.M. or by those officers whom the W.M. shall depute to do so, and if he does not put a brake on his imprudence, he shall be reprimanded by the W.M. in open Lodge; and if then he does not submit with obedience and does not reform in that which has offended and scandalised his brethren he shall be summoned and shall be obliged to appear before a Lodge summoned to this purpose in order to try him according the Laws and Regulations of the W. Lodge and the Fraternity, (and may be punished) either by fine, or by exclusion either temporary or permanent; but if he fails to appear after having been warned by the letter of convocation which will be sent to him, citing the cause for which he is summoned, then he shall be permanently expelled, and the proceedings will be communicated to him in the usual manner.

Article 18.

The Lodge as a body has the right to make representations to the W.M. and his Wardens, should it consider that they have been wanting in some matter contrary to the purity and the duty of a Legitimate Mason. Provided always that this remonstrance be couched in a seemly manner and without bitterness or personal animosity; further the spokesman must be a Master Mason, and permission to speak must be obtained in order that the respect due to the heads of the Lodge in virtue of their offices may be strictly maintained.

Article 19.

The election of the Officers of the Lodge shall take place annually on the Feast of St. John the Baptist. The brethren will assemble in the morning after Mass. A Lodge will be held before the repast at which all domestic affairs shall be disposed of. The brethren shall then go to dinner, and at the end of this a Lodge of the Table shall be held to finish any domestic affairs that may be left over. After the dinner, a Lodge shall be opened for the election of Officers. Before proceeding with this business the W.M. will deliver an oration on either the purpose of the Lodge or on the Festival. The Election of the W.M. will be by the majority of votes and by Ballot, that is to say, every brother in turn will go to the place where a table, ink and paper and a ballot box will be found; there he will, without being overlooked, write the name of the brother for whom he votes on a paper which he will then place in the ballot box. The box will be submitted to the W.M. who will open it. The brother who receives the greatest number of votes will be duly elected and shall forthwith be proclaimed, saluted and congratulated in the usual manner and shall be immediately installed according to antient custom. The newly-installed W.M. will immediately proceed to the election of officers by nominating three brethren for the office of S.W. from whom one will be chosen by ballot as above described, and similarly for the J.W. As for the other officers, the W.M. will select a brother according to his knowledge of his aptitude for the post and will propose him to the Lodge who have complete liberty to accept or reject him, signifying the same in the ordinary manner by show of hands. In the case of an equality in the votes for the W.M. or the Wardens, the vote of the W.M. shall count double.

Article 20.

At the Feast of St. John the Baptist, after the installation of the new W.M. the Constitutions and the Bye Laws shall be read out; also an account of any remarkable event, that may have taken place during the year. The Treasurer will present a statement of his funds and all else that may concern his duties: the Secretary will do the same by communicating all business, letters, or other papers that the Lodge may have received during the year, as also all special resolutions that the Lodge may have carried under the direction of the preceding W.M.

Article 21.

The Secretary and the Treasurer will also hand over to their successors all funds, jewels, furniture and documents and other effects of the Lodge for which they are responsible: they will make an inventory of the same the signing of which by the new incumbents shall be their discharge.

Article 22.

The Worshipful brethren of Higher Grades in the Lodge may grant to ex-officers who have worthily discharged their duties such rewards as they may consider suitable as a recognition of the work done for the Lodge by conferring on them degrees superior to those they already hold, and by this means assist them to arrive at the perfection which should be the aim of their desires.

Article 23.

Every member of the Lodge will pay into the hands of the Treasurer the sum of Five livres every month. These sums will be placed in the treasure chest in order to swell the funds of the Society. This sum is payable on the first Monday of every month.

Article 24.

Two Master Masons, expert in the Royal Art, will be nominated as commissaries to examine strangers arriving in the town, and take cognisance of their morals and behaviour, and impart the same to the W.M. or in his absence to the Wardens. They shall also communicate to the open Lodge any discovery they make. They shall also be the visitors to all sick brethren in particular and to all the poor in general. They will visit the hospital for the poor that is established in the town and will make representations as to what they may find requisite for the relief of the sick poor and indigent people, and will inform the Lodge as to what they consider the best means to secure this relief. If through these activities they incur some petty expenses they will communicate the same to the Lodge, who will not fail to take the necessary action.

Article 25.

No certificate may be handed to a brother who may have demanded one until it shall have been previously signed by the Treasurer, and the latter shall not sign it unless the brother who has asked for the certificate has paid up all that he may owe to the Lodge.

Article 26.

Apprentices and Companions will be assiduous in carrying out the tasks which may be allotted to them by their masters, in which they should be zealous and display due submission. They should be the first to arrive at the place of meeting, especially when there is to be a reception.

Article 27.

On the days of St. John the Baptist and St. John the Evangelist and at all receptions the Orator will generally deliver a discourse applicable to the occasion, and will at other times when necessary impart his knowledge of the Art in such a manner as to shew forth the greatness and the excellency of Freemasonry and by such means encourage us, as good Masons to flee from vice and practise virtue; this will not however prevent any brethren who may deem fit to do so, from favouring us with their knowledge, which they will do, after having obtained the permission of the W.M. and paying a compliment to the Orator. They must however speak standing up and bare-headed: the Orator has the right to speak sitting and covered. The W.M. will be careful to arrange for a vote of thanks to the Orator or to the brother who shall have pronounced a discourse tending to the benefit and the glory of the Royal Art: and all these discourses shall be deposited in the archives as authentic memorials of the zeal of good Masons, so that all brethren who wish to instruct themselves in the Royal Art may proceed to cultivate their talents by asking permission from the Lodge to read the said discourses which shall always be communicated to them

in the Lodge or else in the house of the Secretary who ought to have them in his safe keeping.

Article 28.

Before the closing of the Lodge the W.M. must submit every Brother present in turn to an examination suitable to the occasion and his grade. (N.B.—There seems to be no modern translation of this expression, but a French brother suggests this as a correct equivalent.)

Article 29.

No brother may leave the Lodge without having obtained the permission in the usual manner. He will never resume his place in the Lodge except after reclothing in the usual way: he shall behave himself with decency and peaceably, considering himself a brother, without making trivial accusations against anyone under the penalty of suffering such punishment as his offence may merit.

Article 30.

The Director of Ceremonies will be careful to seat the members according to their seniority and degree.

Article 31.

These Bye Laws will be read without fail to each initiate immediately after his reception. We enjoin the Wor. Lodge, the Parfaite Harmonie of New Orleans, our daughter, to observe and enforce these Regulations and Bye Laws in all their details: leaving them however liberty to add any new ones of which we have not been able to foresee the necessity, according to the time and circumstances in which they may find themselves. Provided always that no new arrangement that they may make shall in any way affect or contradict these present Laws and Regulations which we impose as unalterable. The said Wor. Lodge La Parfaite Harmonie our daughter shall nevertheless always and immediately communicate to us their new regulations, that is to say any additions they may make to the present rules for the good, the advantage, the glory of the Lodge to whom we wish prosperity, peace, concord and unity, beseeching the G.A. to keep it always under His Holy care and protection. Done and delivered at St. Pierre Martinique the day and year above mentioned in the presence of the brethren deputed by the above mentioned Lodge La Parfaite Harmonie in the persons of very worthy brother Paul Fooks Parfait d'Ecosse, of Pierre Caresse, Symbolic Master and Bro. Louis Batard Master Mason to whom we have remitted these presents together with our patent of constitution and our letter to the Wor. Lodge of Parfaite Harmonie of New Orleans our daughter wishing them a safe voyage health and prosperity.

APPENDIX I.

de

LORIENT

D'un lieu Eclairé, ou regnent le Secret, le Silence l'Union.
LAN de la | Grande lumiere 5756, et dustile ordinaire Le 11 Avril
1756.

Nous Le Maitre, les inspecteurs Et les ouvriers de la très V. L. de St. Jn de Jm de la Nlle Orleans, province ' de la Louisianne, sous le titre de la parfaite harmonie Scitué par les 30 ds Latt^{de}. Nord. Certiffions atous | les hommes Eclairés répandû sur la surface de la Terre, que le f^{re}. françois Roussillon a Eté initié par nous | dans les degrés d'App . . . Comp . . . et Elevé aussi ala dignité de Maitre dans lesquels grades il nous a aydé dans | nos travaux avec zele et Edification y ayant servi en qualités de Secretaire, Et de second Surveillant, à la | satisfaction de cette V. L. priant Et requerant les V. L^{ges}. des lieux où il pourra se trouver de le reconnoitre pour bon Et | digne maçon et de ladmettre à leurs misteres, leur offrant le réciproque, en pareil cas; et que pour le present | Certificat ne puisse servir qu'a luy seul nous avons fait signer le Frere Roussillon au-dessous de l'empreinte | du cachet en marge a fin

que lors qu'il se presentera on puisse avant de l'admettre Exiger la même signature, Et s'assurer par la, qu'il n'aura pas passer en main Suspecte: En foy de quoy nous l'avons fait expédier Et Scellé du Sceau en marge, n'Etant pas encore pourvu du Sceau misterieux de cette V. L. Fait en Loge Ledit jour et au qui-dessus.

Par Mandement de la
V^{ble}. Lo^c.

Au desir de l'article 25^d.
Nos reglements.

Ven Bon de La T.R.L. Aanglaize Le Avril
5760.

APPENDIX K.

Que

Le Grand Arch^{re}. Maintienne L'Edifice Auquel nous travaillons De L'orient D'un Lieu Eclairé, ou Regnent la decence, le Scilence Et La Parfaite harmonie, toujours à Labry des Yeux Profanes, Lan de La grande Lumiere 5756: le 13: du Mois D'avril Nous Grand Maitre, Et Grands officiers de La Parfaite Loge D'Ecosse, Scituée A la N^{ble}. Orléans Province de la Louisianne, Par Les 30 D^s. L N^{ble} Certifions à tous Les hommes Eclairés répandus La Surface de la terre que le R. f Pierre François Roussillon, Ill Maitre, Me Elu et parfait D'Ecosse, nous a ayde Dans nos travaux avec Zele et Edification, et quil a servy en Qualité de Secretaire Et orateur à La Satisfaction de cette Respectable Loge, Prions et Requerons Les tré Respectables et parfaites Loges D'Ecosse des Lieux ou Il pourra Se trouver de Le Reconnoitre En cette Qualité, leur offrant Le Reciproque en Pareil Cas, et afin que le present ne Puisse Servir qu'à luy Seul nous avons fait Signer Le d^l. R f Roussillon au Dessous de L'Empreinte du Cachet, afin que lors Quil se presentera on puisse Exiger La Même Signature et S'Assurer par la Quil n'aura pas Passé enmain suspecte, en foy de Quoy Nous L'avons fait Expedier et Sceller d'un Cachet d'une Croix de Malthe à Défau Du Sceau Misterieux dont la R L. n'est pas pourvue. Donné en Loge Les jours & Lan que dessus.

APPENDIX L.

Que

Le Grand A^{re}. de L'U^s.
Maintienne L'Edifice au
quel nous travaillons.

De L'ori. d'un lieu Eclairé, où
regnent la decence, le scilence, et la
parfaite harmonie; toujours à l'Abry
des yeux Proph^{es}. l'An de la G^{de}. lum^{re}.
5756 et le 17^e. jour du 11^e. Mois.

Nous G^d. M^c. et G^{ds}. Off^{ers}. de la G^{de}. et Magn.
L. d'El. Parf^l. d'Eco. Scituée à Bord^s. par les 45
D. Lt. N.

Certifions à tous les hommes Eclairés Répandus sur la Surface de la Terre que le R. f. Pierre François Roussillon, été bien et Legitim^l. admis dans le Mag^{que}. Grade d'El. Parf^l. d'Eco. Qu'il nous a aydé à Maintenir l'usage de travailler à la perf^{on}. de L'Ordre Resp^{ble}. ensevely Sous les ruines des Bati^{ns}. Gotiq^{es}., et qu'il nous a donné des preuves non Equivoques de Son Zèle pour le Ciment dont nous avons été Edifiés. Prions et requérons les Tres R. et Mag^{es}. L^{es}. d'E^{co}. des lieux où il pourra se trouver de le reconno^{re}. en cette qualité et de l'admettre à leurs travaux, leur offrant le reciproque en pareil cas Etant par B.N.S. Donné en L. sous le sceau Misteri^s. et le Contre Seing du R. Gd Secret^{re}. les jours Mois et An Sus dits.

Par Mandement de la R. et M.L.

A hearty vote of thanks was passed to Bro. Sitwell on the proposition of Bro. W. W. Covey-Crump, seconded by Bro. J. Walter Hobbs; comments being offered by or on behalf of Bros. J. Heron Lepper, B. Telepneff, and Geo. W. Bullamore.

Bro. W. W. COVEY-CRUMP said:—

With much pleasure I rise to propose a hearty vote of thanks to our Bro. Major Sitwell for his paper this evening. His subject is unfortunately one which does not make a wide appeal to Masons; it will be as “caviare to the general.” For the documents with which he has dealt are written in French—eighteenth century French—bristling with archaisms, abbreviations, ligatures, and such-like literary difficulties. Their chief concern is with the Craft in the French West Indies, in Lodges which have long ceased to exist, and with Degrees about which very little is known. Nevertheless they supply evidence original, official, and contemporary, which by being broadcast will assist Masonic historians in every part of the world; and we welcome it accordingly.

The documents, as Major Sitwell has told us, have survived many mischances. From America to France, from France to Russia and back they have passed; and now, by the medium of the Quatuor Coronati, their purport will be propagated to many places, including the isles of their origin.

It would be manifestly unfair to criticize Bro. Sitwell's arrangement of his material; yet a chronological sequence is obviously essential if the evidential value of the documents is to be appreciated. Whether our Bro. Gould had seen these documents in 1884 I do not know; but they certainly confirm his statement that British Masonry appears to have been introduced into the island of Martinique almost as early as in France itself; and the claim of the *Parfaite Union* Lodge to have worked continuously at St. Pierre from 1738, by virtue of a charter received from Paris, may be fairly admitted. In 1750 the Lodge also obtained a charter (Appendix C.) from a Grand Loge Ecossais at Marseilles, authorising it to confer sundry ‘Clermont’ grades upon their Past Masters. Two years later the *Parfaite Union* claimed to be a Mother Lodge, and as such issued the charter (Appendix F.) affiliating the Perfect Harmony Lodge at New Orleans and authorising it to work these so-called Higher Grades in that city. This was followed shortly afterwards by a similar authorization of Bros. Pechagut and Thouron to found an *Atelier d'Architecture* at Bordeaux. In what way Pechagut and Thouron were both connected with Bordeaux is a curious problem. But we must not overlook the bare possibility that the Bordeaux thus referred to may be not the famous city in France but some obscure namesake in the West Indies. I would also like to ask Bro. Sitwell why, in regard to that same Appendix B., the expression “mois apres celui de Jar.” may not contain an abbreviation of *Janvier*. The *Croix Philosophique*, to which he refers, does not say that “jiard began on May 2nd,” but that Jiard (*i.e.*, Ayar, the second month in the Jewish ecclesiastical calendar) corresponds to May—which, roughly speaking, is true. The expression “sept mois apres celui de *Janvier*” would be quite a natural one, because the style of commencing each year on January 1st had then come into vogue.

However, to return. Appendix G. shows that the deputed Brethren from New Orleans who had been to Martinique for the warrant (see App. F.) called on their voyage home at St. Eustatius, one of the Leeward Islands. There they visited an English Craft Lodge of St. John and obtained from it fraternal recognition (dated 14th August 1752). They probably preserved a cautious reticence about the new extraneous grades for which they had secured permission. At all events, the English Brethren acknowledged the regularity of their *working*, though I doubt whether they knew or cared an atom about the source of the sister Lodge's constitution. They acknowledged that their New Orleans brethren possessed “sufficient authority to enjoy all privileges and benefits belonging to a regularly constituted Lodge,” and they gave them hearty good wishes accordingly.

Then the New Orleans brethren likewise took home with them a draft set of Bye-laws obtained from the St. Pierre Lodge, which Bye-laws constitute Appendix H., to which our Bro. Sitwell has kindly added an English translation. May I add just two brief comments in regard thereto?

(1) Concerning the word “*deguisé*,” occurring in Art. 6, I think we may without hesitation regard it as meaning “disguised in liquor,”—a phrase frequently found in contemporary English Bye-laws; though whether the French Brethren understood the idiom in that sense is quite a different matter.

(2) My other comment is in reply to the question raised by Bro. Sitwell in regard to Art. 18, which (as he rightly says) provides for a remonstrance or even a censure in open Lodge upon the Master and Wardens. I suggest that this Bye-law was founded on a distorted rendering of Reg. 10 in Anderson’s *Constitutions*; which Regulation provides that the Brethren of any Lodge may in open Lodge *instruct* the Master and Wardens as to any opinion which they desire to be expressed on their behalf at a Communication of Grand Lodge. Time and circumstances, together with translation into French, had so changed the Andersonian privilege as to make it mean something very different in the Windward Islands.

The last three Appendices, being certificates referring to various degrees conferred by the New Orleans Lodge upon one of its members, Francois Roussillon, tell their own story and have been adequately explained by Bro. Sitwell. I will merely note that in App. I. the year of the visa by the Loge Anglaise at Bordeaux—which is entered as 5760—refers to 1756, following a different Masonic era for *anno læcis*.

I propose that the Lodge accords a very hearty vote of thanks to Bro. Major Sitwell for his valuable paper and the historical documents which he has laid before us to-night.

Bro. B. TELEPNEFF said:—

Bro. Sitwell’s short note on the Grand Lodge of Ukraine is interesting. The geographical unit, called Ukraine, is, however, so uncertain and differs so widely according to the respective conceptions of Russians, Poles and Ukrainians themselves, and its history is so chequered that, for fear of producing another paper instead of commenting upon Bro. Sitwell’s, I must limit myself to some particulars concerning Lodges and cities mentioned by him and just a few additional remarks.

It may be noted as of some importance that the actual founder of National Russian Masonry, General James Keith, Provincial Grand Master of all Russia, in 1740 was appointed by the Russian Empress Anna as Governor of Ukraine, then ruined by constant wars. Keith discharged his difficult duties so well that, when he had to leave, the Ukrainians complained bitterly, saying that “either Keith should never have been appointed as ruler or, if this must have happened, should never have been recalled.” Somehow it seems to be hardly believable that this zealous propagator and organiser of Masonry in the rest of Russia did not make a similar attempt in Ukraine. It may be that further investigations will bring the date of the beginning of the Symbolic Craft in Ukraine to a much earlier period than the one given by Bro. Sitwell.

The Grand Orient of Poland was organized and officially opened by Count Ignatius Potocky, representative of an ancient and influential branch of Polish landed nobility, in March, 1784. The Grand Orient of Poland united thirteen Lodges, of which four were working under the Grand Orient of Warsaw, four under the Grand Orient of Vilna, three under the Grand Orient of Poznan, one under the Grand Orient of Dubno, and one under the Grand Orient of Grodno. Neither Kiev nor the Lodge of Immortality were at first mentioned in this Union.

The Lodge of Immortality was founded in Kiev by Russian officers in the same year 1784, and it then joined the Grand Orient of Poland.

The System worked by the Grand Orient of Poland and presumably by its dependent Lodges, consisted of seven degrees. Brethren of the three first or Symbolic degrees composed St. John's Lodges; Brethren of the fourth degree—"Elected Knights"—and of the fifth degree—"Scottish Knights"—composed the Scottish Chapter; Brethren of the sixth degree—"Knights of the East"—and of the seventh—"Knights of Rose-Croix"—composed the Capitular Supreme Scottish Lodge. Twenty-seven adepts of the seventh degree were members of the real power behind the Grand Orient—the Mystical Grand Chapter.

Thus the good town of Kiev apparently plunged right into some of those degrees and rituals, the outlines of which are dimly visible "in the fog that lies over early French Masonry."

The Lodge of Three Columns was established not in 1796, as could be assumed from Bro. Sitwell's note, but in 1788.¹ It was founded by a well-known Russian Mason, Dr. Ellisen; it followed the German Eclectic System, and existed only a short time.

The Lodge of the United Slavs was founded at Kiev on the 12th March, 1818, and followed the ritual of the Grand Orient of Poland. It belonged to the Union of the Russian Grand Lodge Astrea, and worked in Russian and French. Two members of the celebrated Russian family, Princes Troubetzkoy, were on the list of this Lodge.

The Darkness Dispersed at Gitomer was founded not in 1810, as could be gathered from Bro. Sitwell's paper, but on the 31st May, 1787,² and followed the ritual of the Grand Orient of Poland. In the first quarter of the nineteenth century it joined the Russian Grand Lodge Astrea. Worked in Polish and French.

The Lodge of Osiris of the Flaming Star at Kamenez was established on the 26th December, 1818, and belonged to the Union of the Grand Lodge Astrea. Worked in Russian, Polish and French.

The Lodge of the Love of Truth at Poltava was founded on the 30th April, 1818, and belonged also to the Union of the Grand Lodge Astrea. Worked in Russian.

The Lodge of Pont Euxin at Odessa, founded according to Puipin's authority³ not in 1803 but in 1817, belonged to the Union of the Provincial Grand Lodge, in St. Petersburg. Worked in German.

The beginning of the Lodge of Three Kingdoms of Nature at Odessa is referred to 1818. This was, however, a Scottish Lodge, not St. John's Lodge of three Symbolic degrees, and it belonged to the Union of the Provincial Grand Lodge, in St. Petersburg.

The Grand Orient of Poland referred to in Bro. Sitwell's paper was closed in 1794; all its archives perished. Polish Masonry of the nineteenth century had very little in common with its predecessor, and the nineteenth century Grand Orient of Poland was in no sense a continuation of the older organisation.⁴

The Grand Lodge Astrea, together with all other Lodges of the Russian Empire, was officially closed by the Imperial Decree of the 1st August, 1822.

I have no means of verifying Bro. Sitwell's most interesting information concerning the restored work of some Lodges after their prohibition. Obviously, in view of strict police supervision, this could happen only in great secrecy. Some such secret work was certainly going on, although in several instances Masonry was only a cloak for secret political activities. According to my information a Lodge worked in Kiev in 1909 and another was opened in 1912.

If members of the young Ukrainian Grand Lodge still work, even under present most unfavourable conditions, and adhere to the right Masonic principles, their courage and fidelity deserve the highest praise, and Bro. Sitwell our gratitude for having brought them to our notice.

¹ See Puipin (*Russian Masonry*), 520; *Handbuch*, ii., 109.

² Puipin, 519; *Handbuch*, iii., 538.

³ Puipin, 528.

⁴ See Riabinin's *Polish Masonry*.

Bro. G. W. BULLAMORE *writes*:—

The logical method of admitting a speculative or honorary Mason to the operative fellowship would be to admit him to an apprenticeship that qualified him immediately for admission as a fellow. It is of interest therefore to find that in 1752 the giving of the two degrees "immediately one after the other" was stated to be the practice in most of the best Lodges, and that the Lodge making the statement was unknown to Gould.

A modern Mason was less than a fellow and his degree was given by itself. The trade fellowships of London had usually journeymen fraternities attached to them and these fraternities admitted members and presented to the fellowship. They were governed by a fellow who was sometimes at any rate admitted to the fellowship after being chosen as master. The Payne-Anderson regulations suggest that the Lodges of 1717 that formed G.L. were really journeymen Lodges, and we must look elsewhere for the genuine Freemason tradition embodying higher degrees. This insistence on the giving of the two degrees at the same meeting suggests that the Leeward Isles Lodge had some knowledge of the direct tradition.

Bro. SITWELL *writes* as follows, in reply:—

I should like to thank the Wor. Master and those Brethren who have written their remarks either to the Secretary or direct to me, as well as those who spoke at the Meeting, for their kind criticisms.

The Wor. Master put some direct questions which I am now in a position to answer.

Pechagut was a merchant at St. Pierre, but was a member of the Loge Françoise at Bordeaux. He appears twice about this period, as a visitor, in the Minute Books of the Loge Anglaise 204 at Bordeaux. Thouron was a native of Bordeaux, Gironde, and was a sea captain. I think that this is a proof that the Bordeaux referred to is the well-known town in France.

The month Jar is defined for us in a Martinique document of approximately the same date, as being April. As all the Martinique documents are in the same handwriting, I am certain that the word is "Jar" and not "Jan." I have also gone through a very large number of Ecossois calendars of various dates and find that the first of the month "Jar" varied from March 29th to April 21st, which makes it look as if one of my three variants of the Croix Philosophique was wrong; the copy I quoted from was that issued by the short-lived Rite d'Orient.

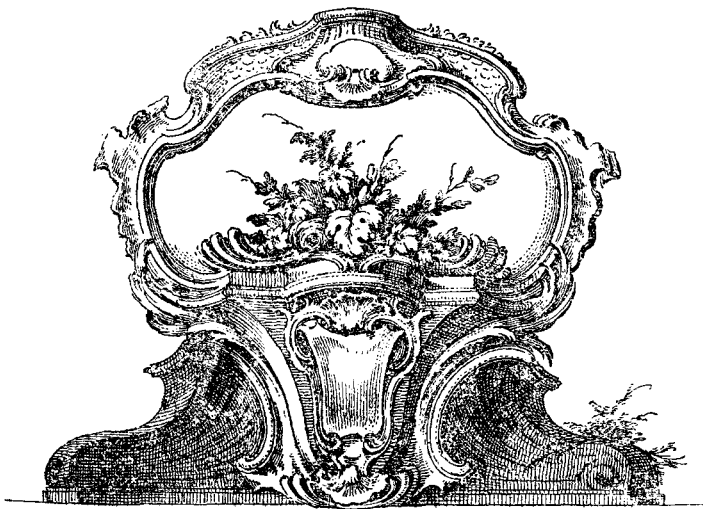
As regards the word "deguisé," I think that the Wor. Master is correct in his surmise, though several of my correspondents think otherwise, and French opinion is against it. I can find no really satisfactory answer to this point, but I do not despair of finding the word in some other document, in a context that will enable us to say exactly what it means.

As regards the censure of the Master and the Wardens in the Lodge and by the Lodge, I have now fairly definite proof that it was a custom in early French Masonry, *i.e.*, before the Central Body succeeded in establishing its authority. One early set of Bye-Laws in my possession gives full details as to the procedure to be followed in such a case. That this custom arose out of a mis-translation, as so much in French Masonry seems to have done, seems to me to be extremely likely.

I thank Bro. Telepneff for his information about a subject of which I am entirely ignorant. I am afraid that I did not make it quite clear that the note on the Ukrainian Freemasonry was given to me by Bro. Choumitzky, and that I was using it in support of my own statement that a number of the documents referred to left France under one Terror and returned to their native land under the influence of another.

In conclusion, may I state that when this paper was written, the collection of these West Indian manuscripts was but small. It now (October, 1928) consists of over twenty of such documents. I have now the originals showing

the foundation of some sort of Ecossois in Martinique and New Orleans, and of its reorganization in San Domingo. All these documents are prior to 1757. We have new records about Cerneau, and new letters and documents about Morin and Martin de Pasquallis; we have found the Statutes of 1763 and 1771, as well as part of the still-born revision of 1778. Finally, practically the whole of the original papers about the degree of Architect are now in my possession. This seems to be an entirely new degree of a semi-Templar nature, and Bro. Heron Lepper is inclined to agree with me that it may be a key degree which was afterwards split up and the pieces elaborated. All this new information interlinks in a most interesting manner, and not only clears up my difficulties about the certificates quoted above, but also throws considerable light on a very dark period in the history of French Freemasonry. The eighteenth century influence of French Freemasonry on the Craft in general was enormous, especially as far as the so-called High Degrees are concerned. So, although the subject of this paper is, as the Wor. Master justly remarked, probably "caviare to the general," yet, when the whole of the new matter can be made available to competent students, I think that many of the ideas that are accepted at present about the Rite of Thirty Three Degrees and the Templars will have to be modified. This is my only excuse for introducing the subject and for wearying the Brethren with some documents about long-forgotten Lodges and Rites.



MASONIC PERSONALIA, 1723-39.

(Continued from page 12.)

Heidegger, John James. *Q.C.A.*, x., 69.

This Brother is only named in the proceedings of Grand Lodge under date 27th Dec. 1725, whence it appears that he was Grand Steward and with his two deputies was thanked for "their handsome and elegant entertainment."

Heidegger, John James (1659?-1749). *D.N.B.*, xxv., 367. He managed Italian Opera for the Royal Academy of Music and from 1728-34 in partnership with Handel. He entertained George II. at Barn Elms and was caricatured by Hogarth who, as we shall see later, was himself a Grand Steward. Heidegger was Swiss by birth and claimed that his nation was the most ingenious, proving it by saying: "I was born a Swiss and came to England without a farthing where I found the means of gaining £5,000 a year and to spend it. Now, I defy any Englishman to do the same in Switzerland."

His Portrait, engraved by J. Faber, Junr., after Vanloo, is in the British Museum. The sketch (said to be by Hogarth) of "Heidegger in a Rage," portrays him after an elaborate practical joke had been played upon him by the Duke of Montagu, of which an account is given in Nichols's *Works of Hogarth*, ii., 323-5; and in Wheatley's *Hogarth's London*, pp. 355-6-7.

Hesketh, Roger. *Q.C.A.*, x., 158.

Lodge: Queen's Arms in Newgate Street (1730 List).

Hesketh, Roger (1643-1715). *D.N.B.*, xxvi., 297. Roman Catholic controversialist; Vice-President of English College, Lisbon, 1678-86. Came to England. Wrote a Treatise on Transubstantiation.

(The dates show that the persons are not the same, but the identity in names is noteworthy. Harriet Hesketh was a cousin and friend of the poet Cowper, and perhaps the Freemason was by marriage related to the Cowper family and the first Grand Secretary, William Cowper.)

Highmore, Joseph. *Q.C.A.*, x., 41, &c.

Lodge: The Swan in East Street, Greenwich. (1725 List). At this time important buildings were in progress at Greenwich. Sir James Thornhill was the Master of the Lodge. One Edward Strong was also a Member and was probably related to the Strongs who worked at St. Paul's Cathedral. John James (an Architect) was another Member. Bro. Highmore's name appears eighteen times in *Q.C.A.*, x. He was appointed Junior Grand Warden on 27th Dec. 1727 (p. 82) and attended as such on 17th April 1728 (p. 83), 25th June 1728 (p. 85), 26th Nov. 1728 (p. 88), and 27th Dec. 1728 (p. 93). He was also present at Grand Lodge on 11th July 1729, 25th Nov. 1729, 21st April 1730. He acted as G.W. *pro tempore* on 28th Aug. 1730, and was also in attendance on 15th Dec. 1730, 29th Jan. 1731, 17th March 1731, 3rd Dec. 1731, 21st Nov. 1732, 29th May 1733, and 24th Feb. 1735.

Highmore, Joseph (1692-1780). *D.N.B.*, xxvi., 377. Born in the Parish of St. James, Garlickhithe. He studied in the new Academy of Painting in Great Queen Street and resided in Lincoln's Inn Fields for many years. He was a Painter of note. He executed portrait drawings for "Installation of Knights of the Bath," 1725, which would bring him into touch with John Duke of Montagu who was the first Grand Master of that Order. He also painted a portrait of Frederic Prince of Wales to whom Dr. Anderson dedicated the 1738 *Constitutions*.

The well-known portrait of "Anthony Sayer, Gentl., Grand Master of the Masons," was painted by him and engraved by another Freemason, viz., Faber. Highmore was present at Grand Lodge on two occasions (21st April 1730, and 28th Aug. 1730) when Sayer's petitions were dealt with, and also on

15th Dec. 1730 when Sayer attended to answer the complaint made against him. It is interesting to note that Bro. Highmore had an opportunity of seeing the subject of his painting, and that, though the fact of Sayer's poverty was well known to him, the engraving was issued with the honourable title of Gentleman appended to our first Grand Master's name. Other portraits of Freemasons painted by him include the Duke of Lorraine, Heidegger, Sir James Thornhill, Alexr. Chocke, and Nathaniel Oldham. He was buried in Canterbury Cathedral "in the Body of the Church and wrapped in sheeps wool."

Hill, Tho. *Q.C.A.*, x., 4, 22.

Lodge: The Queen's Head, Turnstile, Holborn (1723 List), removed to the Green Lettice in Brownlow Street (1725 List). The Lists have twelve names in common. The Lodge was originally one of the Four Old Lodges and met at the Crown, Parker's Lane.

Hill, Thomas (1661-1734). *D.N.B.*, xxvi., 424. Portrait Painter. One of his portraits is that of Sir Henry Goodricke, Bart. (1642-1705), who is named by Aubrey in conjunction with Sir Chr. Wren. (See Gould's *History*, ii., 6, 53.)

Hippisly, John. *Q.C.A.*, x., 167.

Lodge: St. Paul's Head in Ludgate Street (1730 List).

Hippisley, John (d. 1748). *D.N.B.*, xxvii., 8. Was an Actor and Dramatist. Owned Theatres at Bristol and Bath. A list of characters acted by him at the Theatre in Lincoln's Inn Fields (1722-33) is given. He created "Peachum" at Covent Garden. (He had a son, John Hippisley, who was both actor and author and died in 1767. The Father seems the more likely of the two to be the Freemason. The slight variation in the spelling of the surname is negligible.) His Portrait was painted by Hogarth and etched by Sykes. There is also another portrait of him. Both portraits show him "in character."

Hogarth, William. *Q.C.A.*, x., 43, 178, 240.

Lodge: Hand and Apple Tree, Little Queen Street (1725 List).

The entry on p. 178 gives the name as "Mr. Hogarth" only, and he was then a Member of the Lodge at Rose Tavern without Temple Bar (1730 List). On 30th March 1734 he was named as a Grand Steward.

Hogarth, William (1697-1764). *D.N.B.*, xxvii., 83. Perhaps of all the names in *Q.C.A.*, x., Hogarth's name has the widest appeal.

His genius as an artist when it touched upon Freemasonry was not always commendatory, as witness the picture called "Night" and that relating to the Gormogons. He is said to have designed the Grand Steward's Jewel. Some of his finest and most characteristic paintings are to be seen at the house in Lincoln's Inn Fields known as the Soane Museum. Sir John Soane was a Freemason and Grand Officer.

Hogarth was a pupil of Sir James Thornhill at the painting-school established by the latter. On March 23rd 1759 he married Thornhill's daughter without obtaining her Father's consent, but the latter became reconciled to the fact accomplished. Hogarth was a frequenter of Old Slaughter's Coffee House, where a club of artists and literary men met regularly twice a week. Highmore and Roubiliac were among his fellow members. (See Wheatley's *Hogarth's London*, p. 291.)

His portrait, painted by himself, has been frequently reproduced. His bust, by L. F. Roubiliac (a Freemason), is in the National Portrait Gallery and engravings have been made from it. He painted portraits of the following Freemasons, *viz.*:—John Dennis, Martin Folkes, James Gibbs, John Henley (Orator Henley), John Hippisley, Thomas Pellett, John Pine, Sir James Thornhill, John Wilkes, and George Parker, 2nd Earl of Macclesfield.

Swift indicates by the following rhyme that the correct pronunciation of the artist's name differs from that now used:—

"How I want thee, humorous Hogarth
Thou I hear a pleasant rogue art."

(See Wheatley's *Hogarth's London*, p. 24.)

Holland, Thomas. *Q.C.A.*, x., 16, 33.

Lodge: The Dolphin in Tower Street (1723 and 1725 Lists).

It is just possible that the Freemason named Thomas Holland was the person of that name who assumed the name of Thomas *Eccleston*. If so, his period was 1659-1743 (*D.N.B.*, xvi., 350) and he was a Jesuit, a Missioner in Yorkshire, and Chaplain at Ingatestone Hall to Lord Petre. He was a man of more than one part, as he was a Captain in James II.'s Army after 1688, but left the Army in remorse having slain his opponent in a duel. He wrote a Treatise on "The Way to Happiness," 1726, 8vo.; 2nd Edn. London 1772. 8vo.

Howard, Leonard. *Q.C.A.*, x., 36 and 40.

Lodges: Devil Tavern, Temple Barr, and Swan in East Street, Greenwich, of which Lodge he was a Warden (1725 List).

Howard, Leonard (1699?-1767). *D.N.B.*, xxviii., 50. He compiled a Collection of Letters of many great Princes, great Personages, and Statesmen published in 1753, and was a D.D. and Rector of St. George's, Southwark, 1749-67. Also Chaplain to Augusta, Princess Dowager of Wales. A portrait etching of him, by Bellamy, is in the British Museum.

No indication is given in the 1725 List that the Freemason Leonard Howard had taken Holy Orders. He was originally a Clerk in the Post Office and apparently took orders after 1725. The *D.N.B.* says: "He took orders: was M.A. probably of some Scottish University and D.D. by 1745. In 1742 he was a Curate in London. He was frequently in prison for debt."

Hudson, Thomas. *Q.C.A.*, x., 35.

Lodge: Ship on Fish Street Hill (1725 List).

Hudson, Thomas (1701-1779). *D.N.B.*, xxviii., 154. He was a prolific portrait painter and for two years had Joshua Reynolds as a pupil. He painted portraits of Handel and George II., Martin Folkes, the 2nd Duke of Montagu, Richard Nash, James Quin, Isaac Schomberg, and the 4th Viscount Townshend. He resided for many years in Great Queen Street.

Hunt, Thomas. *Q.C.A.*, x., 44.

Lodge: Cock and Bottle in Little Britain, 7th Jany. 1725 (1725 List).

Hunt, Thomas (1696-1774). *D.N.B.*, xxviii., 279. He was an Orientalist and Fellow of Hart Hall, Oxford. M.A. in 1721. D.D. 1744. Laudian Professor of Arabic 1738. Regius Professor of Hebrew 1747. F.R.S. 1740. F.S.A. 1757.

Doubt is thrown on his identification as the Freemason so named owing to the omission of any reference in the 1725 List to his having taken Holy Orders. He may, however, have taken orders after 1725. Soon after Sir Isaac Newton's death in 1726 he became Tutor in Lord Macclesfield's family.

Dr. Desaguliers was in 1710 a Lecturer at Hart Hall, Oxford, LL.D. in 1718 and F.R.S. Thus the two men would probably have been drawn together. There is a Tablet to his Memory in the north aisle of the nave of Christ Church Cathedral, Oxford.

Although the MS. Lists frequently give the titles of the persons named, it does not follow that those names without a title (such as Revd. or D.D.) did not possess them. The lists may sometimes have been made up from a list of signatures only, and in such cases titles are usually omitted by signatories and are not always supplied by the copyist.

Jackson, Revd. Mr. *Q.C.A.*, x., 33.

Lodge: Ship without Temple Barr (1725 List).

There are other entries of a Mr. Jackson at different Lodges on pages 32, 34, and 157, and of John Jackson (p. 192) in the 1730 List.

The name is so frequent that little can be based on its occurrence except to mention that:—

Jackson, Revd. John (1686-1763) is in *D.N.B.*, xxix., 93. He was B.A. of Jesus College, Cambridge, in 1707; Rector of Rossington, Yorkshire, 1708; and succeeded Samuel Clarke (whose views on the Trinity he propounded) in

1729 as Master of Wigston's Hospital, Leicester, in 1729. In 1718 he was refused the degree of M.A. because of his writings on the Trinity.

His Portrait, by F. vr Myn, was engraved by J. McArdell. (Engraving in British Museum.)

James, George. *Q.C.A.*, x., 11.

Lodge: The Baptist Head, Chancery Lane (1723 List).

The *D.N.B.*, xxix., 214, gives particulars of George James (1683-1735) who was printer to the City of London. He was brother of John James. His mother was Eleanor James who was sent to Newgate for dispersing scandalous and reflective papers. She interviewed Charles II. and James II. and admonished George I. Dryden mentions her.

James, John. *Q.C.A.*, x., 40.

Lodge: Swan in East Street, Greenwich (1725 List).

James, John (d. 1746). *D.N.B.*, xxix., 213. Here the identity is reasonably clear. John James was an Architect, Clerk of the Works at Greenwich Hospital (1705-46). Surveyor of St. Paul's, Westminster Abbey and (1716) the fifty new churches of which Bro. Blackerby was Treasurer. In 1734 he was Master of the Carpenters' Company. He designed St. George's, Hanover Square, and other important buildings and wrote on architecture and gardening. Among his architectural writings was a translation of Claude Perrault's *Treatise of the Five Orders in Architecture* which was printed for J. Senex and J. Hooke, who published the 1723 *Constitutions*. It is advertised at the end of the latter as 'made English by John James of Greenwich.'

Jefferys, George. *Q.C.A.*, x., 19.

Lodge: The Crown and Anchor near St. Clements Church (1723 List).

Jefferys, George (1678-1755). *D.N.B.*, xxix., 284. The variation in the spelling of the name is to be noted, but probably the Freemason is the poet and dramatist recorded in the *D.N.B.* He was Fellow of Trinity College 1702-9, and published two tragedies (*Edwin* in 1724 and *Merope* in 1731) which were acted at Lincoln's Inn Fields. He was author of *Miscellanies in Verse and Prose*, published in 1754. He held some post in the Custom House at London, but passed most of his life at leisure in the houses of his relations the Dukes of Chandos.

Kelly, John. Esq. *Q.C.A.*, x., 170.

Lodge: Cross Keys in Henrietta Street (1730 List).

Sir Cecil Wray was Master of this Lodge at the time and Martin Clare also was a Member, but neither of them attain a niche in *D.N.B.*

Kelly, John (1680?-1751). *D.N.B.*, xxx., 352. He was a Journalist and Playwright and a member of the Inner Temple. His works include a reprint of *Universal Spectator* 1747 and four plays.

King, Cha. *Q.C.A.*, x., 33.

Lodge: Ship without Temple Barr (1725 List). He was Master of the Lodge.

King, Charles (1687-1748). *D.N.B.*, xxxi., 125. He was Almoner and 'Master of the Children' of St. Paul's Cathedral, London, in 1707. Organist of St. Benet Finck, Royal Exchange, 1708, and Vicar-choral of St. Paul's 1730. Composed Church music and was Mus.Bac. of Oxford.

The Revd. Mr. Washbourne and Revd. Mr. Jackson were Wardens of the same Lodge. Revd. Mr. Simmonds was a member; perhaps further enquiry might make the identity more certain. His association with Church music might bring him into touch with the Clergyman named.

Laguerre, Mr. *Q.C.A.*, x., 178.

Lodge: Bear and Harrow in the Butcher Row (1730 List).

Laguerre, John (d. 1748). *D.N.B.*, xxxi., 397. Was educated for a painter, but became an actor. He was a scene painter. Is best known by a series of drawings 'Hob in the Well,' which were engraved.

Mr. Cibber, Junr., the actor, was also a member of the same Lodge (see before). Jas. Smythe (Grand Warden) was also a member and was associated with the drama. So also was Mr. Quinn, the actor, of whom more hereafter. Laguerre was a friend of Hogarth (Wheatley's *Hogarth's London*, p. 324).

Larone, Mr. *Q.C.A.*, x., 163.

Lodge: Crown and Sceptres in St. Martin's Lane (1730 List).

Laroon, Marcellus, the younger (1679-1772). *D.N.B.*, xxxii., 154. He studied painting and music and was actor and singer at Drury Lane Theatre. Having joined the Footguards in 1707, he fought at Oudenarde in 1708 and was deputy Quarter-Master-General of the Troops in Spain. Returned to England 1712. Made Captain 1732. Was a friend and imitator of Hogarth. Best known for his conversation pieces.

The identification is doubtful. Perhaps the fact that Leblon next mentioned belonged to the same Lodge is a factor in aid.

His Portrait is at the British Museum in an engraved group.

Leblon, Mr. *Q.C.A.*, x., 163.

Lodge: Crown and Sceptres in St. Martin's Lane (1730 List).

Le Blon (Le Blond), Jacques Christopher (1670-1741). *D.N.B.*, xxxii., 331. Was Painter, Engraver, and Printer in colours. Was born at Frankfort and studied on the Continent, ultimately coming to London.

His colour prints fetch high prices now but were not a pecuniary success for him. In 1730 he published an account of his process and is deemed to be the inventor of the modern system of chromo lithography. He produced a portrait of Frederick Prince of Wales when a boy. A specimen is in the British Museum.

Leveridge, Mr. *Q.C.A.*, x., 178.

Lodge: Bear and Harrow in the Butcher Row (1730 List).

Leveridge, Richard (1670?-1758). *D.N.B.*, xxxiii., 143. Was born in London. Sang at Drury Lane Theatre 1703-8; at the Haymarket 1708-13; at Lincoln's Inn Fields 1715-32; at Covent Garden 1732-51. Composer of "All in the Downs" and "The Roast Beef of Old England."

If the identification is correct, he was a fellow member with three other members of the theatrical profession, *viz.*, Quinn, Cibber, Junr., and Laguerre.

There are engraved Portraits of him in the British Museum. Hogarth engraved a frontispiece to a Collection of Songs with the Musick by Mr. Leveridge (1727). In 1751 the pension paid to Captain Coram, Founder of the Foundling Hospital, was on the latter's death transferred to him.

(*Note*.—The 1725 List names John Leveridge as a Member of the Lodge at the Buffeloe in Bloomsbury, p. 30.)

Lewis, Revd. Thomas. *Q.C.A.*, x., 20.

Lodge: The Old Devill at Temple Barr (1723 List). He was Master of that Lodge, being described as Revd. Mr. Tho. Lewis, Ma^r.

Lewis, Thomas (1689-1749?). *D.N.B.*, xxxiii., 196. Of Corpus Christi College, Oxford, B.A. 1711. Ordained 1713. His writings were mainly controversial and in 1717 he had to hide on account of the libellous nature of his periodical publication "The Scourge" in Vindication of the Church of England. He continued to write until 1735. About 1720 he appears to have been acting as Curate at St. Clement Daues. He sent Rawlinson an account of his life in 1737 (Rawl. MSS. Bodleian, J.; fol. 4, pp. 33-6).

Lillo, George. *Q.C.A.*, x., 190, 191.

Lodges: Sun in Fleet Street, and Oxford Arms in Ludgate Street (both in 1730 List).

Lillo, George (1693-1739). *D.N.B.*, xxxiii., 252. Author of the famous tragedy, "The London Merchant or the History of George Barnwell" (first acted in 1731), and of other dramas. He helped to popularize the domestic drama in

England. Cibber in his *Lives of the Poets*, vol. v., 1753, gives an account of him.

Loudoun, Earl of. *Q.C.A.*, x., 199, and about fifteen other pages. In the List of Grand Masters at p. 199 he is named as Grand Master in 1735 and his titles are given as:—

The Rt. Honble. John Earl of Loudoun, Machline & Jerinzien &c.

The following summary of his Masonic career is taken from the index to *Q.C.A.*, x.:—

Present at Grand Lodge, 253, 264; Nominated as Grand Master: Invites Brethren to Breakfast: Procession starts from his house, 271; Elected and Invested as Grand Master, 272; Presides at Grand Lodge, 273, 281; Nominates the Earl of Darnley as his Successor; and invites Brethren to breakfast, 285; Presides at Grand Lodge, 286; Present at Grand Lodge, 288, 291, 300, 306, 311, 315.

The above evidences that he was a zealous as well as a Noble Brother. The entries range over the period 17th April 1735 to 13th April 1739. Whether he is mentioned in the subsequent volume of Minutes for the publication of which many of us are waiting, this writer knoweth not. The latest Minute in *Q.C.A.*, x., is dated 12th Decr. 1739.

The List of Grand Masters and Officers at end of Minute Book I. ranges from 1717 to 1744. His Portrait, engraved by J. Faber, Junr., after A. Ramsay, is in the British Museum.

Campbell, John, Fourth Earl of Loudoun (1705-1782). *D.N.B.*, viii., 376. Was the only son of the 3rd Earl. Entered the Army in 1727. Succeeded to the Earldom in 1731. Scottish representative Peer 1734-82. Governor of Stirling Castle 1741. Supported George II. in the Highlands 1745-6. Was Commander in Chief in America in 1756, but was superseded in 1758. Afterwards served in Portugal. General in 1770. Fond of Forestry.

Machin, Mr. *Q.C.A.*, x., 26.
Lodge: Bedford Head, Covent Garden (1725 List).
Machin, John (d. 1751). *D.N.B.*, xxxv., 110. F.R.S. 1710. Secretary of the Royal Society from 1718 to 1747. Professor of Astronomy at Gresham College, London, 1713-51. He left unpublished writings and made contributions to the *Philosophical Transactions*. (Authorities referred to are *London Mag.*, xx., 284; *Nichols' Illust. of Literat.*, iv., 23; *Rigaud's Correspondence of Scientific Men*, vol. i., *passim*; and *Watts' Bibl. Britt.*)

Manningham, Sir Richard. *Q.C.A.*, x., 6 and 23.
Lodge: The Horne Tavern at Westminster (1723 and 1725 Lists).
Manningham, Sir Richard (1690-1759). *D.N.B.*, xxxvi., 74. LL.B., Cambridge, 1717. M.D. Practised in London. F.R.S. 1720. Knighted 1721. Chief man-midwife of the day. He attended Mary Toft, who fraudulently claimed to have given birth to rabbits, and exposed her fraud. He wrote on obstetrics and other medical subjects. He was the Son of a Bishop of Chichester. Was referred to in *Tristram Shandy*, chap. xviii. (an anachronism). Buried at Chelsea. (According to *Musgrave's Obituary* his age at death was 74. This differs from *D.N.B.*)

Mears, William. *Q.C.A.*, x., 19, 41, 43; and **Meirs**, William, 185.
Lodges: The Crown and Anchor, nr. St. Clements Church (1723 List); The Fleece in Fleet Street (1725 List); The Blew Posts in Devereaux Court (1725 List); and The Black Lyon in Jocky Fields (1730 List).

Mears, William (flourished 1722). *D.N.B.*, xxxvii., 275. Freeman of the Stationers' Company 1707. Issued editions of Holinshed; of Defoe's *Moll Flanders*, &c. Was imprisoned in 1732 for publishing a *Philosophical Dissertation on Death* by de Passereau and Morgan. Pope mentions him in the *Dunciad*. Referred to in *Gentleman's Magazine* 1755, p. 826. According to

Musgrave's Obituary he was J.P. for Surrey and died at Lambeth 13th Octr. 1736 at 85. (Authorities quoted include *Gent.'s Mag.* 1736, p. 620.)

Mendes, Moscs. *Q.C.A.*, x., 287, 302.

His name is not in any of the three MS. Lists. He was named as a Steward 28th April 1737 by Bro. Sr. Bouchier Wray, Barrr., and acted as such. He in turn chose his Successor (Ero. Alexander Pollock) on 27th April 1738.

Mendes, Moses (d. 1758). *D.N.B.*, xxxvii., 248. He was Grandson of Fernando Mendes, a Physician who attended Catherine of Braganza and Charles II. He was a successful stock-broker: *bon-vivant* and wit. He wrote dramatic pieces, and poems and songs.

Mendes became M.A. in 1750. His sons took the name of Head and one of his grandsons was the well-known Sir Francis Bond Head. He collaborated with Paul Whitehead and Dr. Schomberg in producing a satire called *The Battial* (two cantos fol. 1751). His humorous epistle to John Ellis (hereinbefore noticed) inviting him to supper is in *Notes and Queries* (4th Series, vii., 5). His Portrait was engraved by W. Bromley. There is also a portrait of him by Hayman. A portrait of him, taken from *European Magazine* for 1792, appears in *A.Q.C.*, xviii., 104, illustrating an article by Bro. J. P. Simpson, entitled "Brother Moses Mendez, Grand Steward, 1738."

Miller, Jo. *Q.C.A.*, x., 28.

Lodge: Sun Tavern in Clare Markett (1725 List).

Miller, Joseph or Josias; commonly called Joe Miller (1684-1738). *D.N.B.*, xxxvii., 417. Actor and reputed humorist; joined Drury Lane Company 1709. Secured a good position there, and was a member of the Committee of Actors which proposed to rent the Theatre from Fleetwood, the lessee, in 1735. He was temporarily engaged at Goodman's Fields, London, in 1731, but returned to Drury Lane in 1732. He resided in Clare Market. His boon companions are reported to have included James Spiller, the actor, and Hogarth. He died on 16th August 1738, aged 54, and was buried in St. Clement's Burial Ground, Portugal Street, Claremarket (now built over).

The inscription on his grave was composed by Stephen Duck and described him as a tender husband, a sincere friend, a facetious companion, and an excellent comedian, and emphasized his honesty, and wit and humour.

The monument gives his Christian name as "Joe" only. It was restored in 1816 by Jarvis Buck, Churchwarden, but was finally destroyed in 1852.

Several engraved Portraits are known: one after C. Stoppelaer, dated 1738, as "Teague," by Andrew Miller; another by Charles Mosley, as Sir Joseph Wittoll (in the *Jests*, 8th edit., 1745).

After his death, a collection of jests by John Mottley was published, unwarrantably entitled "Joe Miller's jests," 1739, which became a standard work.

Misaubin, Dr. *Q.C.A.*, x., 213 and 218.

He is not named in the MS. Lists. The entry on page 213 refers to his acting as J.G.W. *pro tempore* on 2nd Mar. 1732. That on p. 218 to his appointment as Steward on 19th April 1732. (He is there called Dr. *Misaubin*).

Misaubin, John (d. 1734). *D.N.B.*, xxxviii., 51. Was born in France. M.D. Cahors, 1687. Settled in London and became L.R.C.P. in 1719. He lived near Covent Garden and died on 29th April 1734. Is mentioned in *Tom Jones*. It has been repeatedly said that in Hogarth's *Marriage-a-la-Mode* the picture showing the Scene with the Quack depicts Dr. Misaubin as the Quack.

Montague, Duke of. *Q.C.A.*, x., 60, &c.

The First Noble Grand Master after the formation of Grand Lodge in 1717. His period of office was 1721-2. He is described at p. 196 as His Grace John Duke and Earl of Montague, Marquess and Viscount Monthermer Baron Montague of Boughton, Ma^r. of the Great Wardrobe, Lord Lieutenant and

Custos Rotolorum of the Countys of Northampton and Warwick, Ma^r. Forrester and Warden of Rockingham Balywick and Goddington Woods within the Forrest of Rockingham in the County of Northampton and Knight of the most Noble Order of the Garter.

Montagu, John. Second Duke of Montagu (1688?-1749). *D.N.B.*, xxxviii., 253.

For the present purpose the above particulars and the following quotation must suffice. It remains that a distinct article be written on the subject. His Portrait in armour, by Dahl, engraved by J. Faber, Junr., appears in *Q.C.* St. John's Card 1903, and there are two other portraits in the British Museum: one engraved by J. Faber, Junr., after G. Kneller.

The following paragraph is quoted from the *D.N.B.*, but the Duke had many amiable sides to his character:—

“The duke appears to have been a man of some talent but with much of the buffoon about him. He was the originator of the famous hoax at the Haymarket Theatre of a man squeezing himself into a quart bottle. Sarah, duchess of Marlborough wrote of him to Lord Stair ‘All my son-in-law's talents lie in things natural to boys of fifteen and he is about two and fifty. To get people into his gardens and wet them with squirts, to invite people to his country house and put things in their beds to make them itch, and twenty other such pretty fancies’ (Walpole Letters I., 339).”

Montjoy, The Rt. Honble. the Lord Visct. Montjoy. *Q.C.A.*, x., 177. Lodge: Bear and Harrow in Butcher Row (1730 List).

He is not the subject of an article in *D.N.B.* The first Viscount Mountjoy was so created in 1683. He was Sir William *Stewart*, Baronet, and as a Soldier had an adventurous life, specially in Ireland. He was killed in William III.'s Army at Steenkirk in 1692. (See *D.N.B.*, liv., 364.)

The Freemason succeeded on Jan. 7th, 1727-8, to the title as 3rd Visct. Mountjoy and became Earl of Blesington in 1745. Having been G.M. in *Ireland* for 1738-9, he accepted the office of G.M. of the Antients in 1756 and until 1760, when he resigned. He died in 1769. (For further particulars see Lepper and Crossle's *History of Grand Lodge of Ireland*, vol. i., pp. 165-7.)

His Portrait appears in *A.Q.C.*, xviii., 24.

Montresure, Mr. James. *Q.C.A.*, x., 173. Lodge: Gibraltar Lodge (1730 List).

Montresor, James Gabriel (1702-1776). *D.N.B.*, xxxviii., 327. He became Director and Colonel of the Royal Engineers. In 1727 he was “matross.” Practitioner-Engineer in 1731. Ensign, 1732 (*i.e.*, after the compilation of the 1730 List). Lieutenant 1737, &c. He was chief engineer at Gibraltar 1747-54. Did important engineering work in North America and afterwards at Purfleet and Chatham. Colonel in 1772. Was buried at Teynham, Kent. There is a tablet to his Memory on the North Wall of the Chancel.

Mordaunt, Mr. John. *Q.C.A.*, x., 167. Lodge: St. Paul's Head in Ludgate Street (1730 List).

Mordaunt, Sir John (1697-1780). *D.N.B.*, xxxviii., 408. Entered the Army in 1721 and was Colonel in 1741 and K.B. He became a General. Probably he is not the Freemason so named. It should, however, be observed that in the List of the St. Paul's Head Lodge (sixty-four names) all except Dr. George Douglas are styled Mr., which seems to indicate that little or no discrimination was exercised in such designations. Probably the list was taken from a list of signatures or names merely. There was a contemporary Colonel Hon. John Mordaunt, who in 1735 married the widowed Countess of Pembroke.

Morton, Earl of. *Q.C.A.*, x., 200. Grand Master in 1740. Described as The Rt. Honble. James Douglas Earl of Morton, Knight of the Most Noble and Ancient Order of the Thistle.

Douglas, James, fourteenth Earl of Morton (1702-1768). *D.N.B.*, xv., 331. M.A., King's College, Cambridge, 1722.

Helped to transform the Medical Society of Edinburgh into the Society for improving Arts and Sciences and was first President in 1739. K.T. 1738. Lord of the Bedchamber and representative Peer of Scotland 1739; owner of Orkney and Shetland by Act of Parliament 1742. Imprisoned in the Bastille 1746. Lord Clerk Register of Scotland 1760. President of the Royal Society 1764. He had been elected F.R.S. in 1733 and contributed several papers, chiefly Astronomical, to the *Transactions*. Was one of the First Trustees of the British Museum. Died at Chiswick 12th October 1768.

Nash, Richard. *Q.C.A.*, x., 37.

Lodge: Queens Head at Bath (1725 List).

Nash, Richard, Beau Nash (1674-1762). *D.N.B.*, xl., 99. Known as the King of Bath, where an obelisk was erected to his memory.

See article on Alexander Pope in *A.Q.C.*, xxxviii.

His Portrait, engraved by J. Faber, Junr., is in the British Museum. There are other portraits of him.

Newman, John. *Q.C.A.*, x., 13, 29.

Lodge: The Swan at Ludgate Street (1723 List); removed to The Three Tunns in Ludgate Street (1725 List).

Newman, John. (1677?-1741). *D.N.B.*, xl., 339. Presbyterian Minister at Salters Hall from 1696. Trustee of Daniel Williams's foundations 1728. Buried at Bunhill Fields on 31st July 1741.

The identity would probably be deemed established if the prefix Revd. had occurred in the 1723 List. Nonconformist divines, however, were in many cases opposed to the use of such titles.

I remember that one objected on the ground that the only place in the Bible where the word "Reverend" occurred was in Psalm cxl., 9, where it is said of the Lord "holy and reverend is His name." In the 1723 *Constitutions* such a prefix is not given either to Dr. Desaguliers or to James Anderson, A.M. (See p. 74.) The latter is called Mr. Jas. Anderson in the 1723 List. (See also Thomas Bradbury in this paper.)

Newman's Portrait is in Dr. Williams's Library and an engraving of it is in the British Museum.

Norris, Mr. Hen. *Q.C.A.*, x., 4.

Lodge: The Cheshire Cheese in Arundell Street (1723 List).

Norris, Henry (1665-1730?). *D.N.B.*, xli., 124. An actor who played at Dublin, 1695, known as Jubilee Dicky from his success as Dicky in "The Constant Couple or a Trip to the Jubilee," at Drury Lane, 1699. His short stature disqualified him for important parts, but the *D.N.B.* gives a list of many parts acted by him on the London stage from 1699 to 1730.

Oakley, Edward. *Q.C.A.*, x., 24, 44, 155.

Lodges: Three Compasses in Silver Street (1725 List); also Naggshead and Starr in Carmarthen, South Wales (1725 List, but dated 9th June 1726), when Edwd. Oakley was one of the Wardens and one of the "five Gent." constituting the Lodge by deputation granted to Mr. Emanuell Bowen. Queens Head in Knaves Acre (1730 List).

Mr. Oakley (without any Christian name) is also mentioned in the 1725 List, at p. 26, as a Member of the Lodge at the Bedford Head, Covent Garden.

We are fortunate in this case to have the record of "A speech delivered "to The Worshipful Society of Free and Accepted Masons at a Lodge held "at the Carpenters Arms" (which show Three Compasses) "in Silver Street, "Golden Square the 31st of December 1728 By the Right Worshipful Edw: "Oakley Architect, M.M. late Provincial Senior Grand Warden in Carmarthen, "South Wales."

Bro. John T. Thorp in an article headed "Edward Oakley, Architect M.M." has reprinted this speech (see his *Masonic Papers*, Part V.) having taken it from Benjamin Cole's *Constitutions* published in 1729 and later.

One golden paragraph must suffice for the present purpose:—

"I must now in the strictest Manner charge you to be careful and diligently to enquire into the Character of such persons who shall interceed to be admitted of this Honourable Fraternity, I therefore according to my Duty, forewarn you [not] to admit, or even to recommeud to be initiated Masons, such as are Wine-Bibbers or Drunkards, witty Punsters on Sacred Religion or Politicks, Tale-Bearers, Bablers, or Lyars, litigious, quarrelsome, irreligious or prophane Persons, lew'd Songsters, Persons illiterate and of mean Capacities; and especially beware of such who desire Admittance with a selfish view of Gain to themselves; all which Principles and Practices tend to the Destruction of Morality, a Burden to Civil Government, notoriously scandalous, and entirely repugnant to the Sacred Order and Constitutions of Free and Accepted Masons."

Bro. Thorp also reproduces the engraved Frontispiece and Title page of Oakley's *Magazine of Architecture*. The Title page gives the Author's name as "Edward Oakley, Architect, M.M." Benjamin Cole engraved ninety-six copper plates for this work.

Oakley, Edward (fl. 1732). *D.N.B.*, xli., 290. Architect. Published works on Architecture and building. The date of Oakley's death does not appear; but Maitland's *London*, vol. 2, published 1756, includes designs for Blackfriars Bridge by Edward Oakley. B. Cole sculp.

Oldham, Nathaniel. *Q.C.A.*, x., 302, 316.

Not in any MS. List. On 27th April 1738 Bro. Nathl. Oldham was chosen as Steward and on 3rd May 1739 he chose Bro. John Saint as his Successor.

Oldham, Nathaniel (fl. 1740). *D.N.B.*, xlii., 111. Virtuoso. Collected paintings and curiosities; died prisoner for debt in Kings Bench. His Portrait, engraved by J. Faber, Junr., after J. Highmore (dated 1740), is in the British Museum. He is dressed in a green velvet hunting coat, with a gun.

Ozill, John. *Q.C.A.*, x., 169.

Lodge: Cross Keys in Henrietta Street (1730 List).

Ozell, John (d. 1743). *D.N.B.*, xliii., 19. By trade an Accountant. Auditor General of the City of London and Bridge accounts and of St. Paul's Cathedral and St. Thomas's Hospital, London. He published numerous translations and was mentioned by Pope in the *Dunciad*. Died at his house in Arundel Street and was buried in the Church of St. Mary, Aldermanbury.

Pack, Geo. *Q.C.A.*, x., 18, 19.

Lodges: The Busiebody at Charing Cross; and The Crown and Anchor near St. Clements Church (1723 List).

(Richard Burleigh also was a Member of *both* these Lodges.)

Pack, George (fl. 1700-1724). *D.N.B.*, xliii., 26. Originally a singer: acted at Lincoln's Inn Fields 1700-5, at the Haymarket 1705-7, and at Drury Lane. Retired in 1724.

Paisley, Hon. Lord. *Q.C.A.*, x., 5, 23, &c.

Lodge: The Horne Tavern at Westminster (1723 and 1725 Lists).

17th March 1725 (p. 60) appointed on Committee of General Charity. 27th Novr. 1725, The Grand Ma^r. (Duke of Richmond) recommended the Rt. Honble. James Lord Paisley to be Grand Ma^r. for the ensuing year which mett with a Generall Approbation (p. 63). 27th Decr. 1725, Elected Grand Master accordingly, he was absent but had by letter to the Duke of Richmond declared his acceptance and appointed Dr. Desaguliers Deputy and named his Grand Wardens (p. 69). 28th Feb. 1726, Presided at Grand Lodge (pp. 69, 70). 12th Dec. 1726, Presided at Grand Lodge and nominated Lord Inchiquin as his

Successor (p. 70). 27th Feb. 1727, Presided at Grand Lodge (p. 71). 29th Jan. 1729/30, Joined in procession at Annual Feast when the Duke of Norfolk was declared Grand Master (p. 116).

At p. 197 he is thus described:—

The Rt. Honble. James Lord Paisley Son and Heir appart. of James Earl of Abercorn Ld. Paisley, Ld. Hamilton, Lord Mountcastle, Ld. Kilpatrick in North Britain and Viscount Strabane and Lord Montcastle in Ireland and one of his Mäties most Honble Privie Councill in that Kingdom.

Hamilton, James. Seventh Earl of Abercorn (d. 1744). *D.N.B.*, xxiv., 185. Second son of James Hamilton, sixth Earl of Abercorn; Privy Councillor of England (1738) and Ireland (1739). F.R.S. Published *Calculations and Tables Relating to Attractive Power of Loadstone*, 1729. Died in Cavendish Square, London, 13th July 1744; Buried in Duke of Ormonde's vault in Westminster Abbey on 17th January 1745.

Note.—His Father the 6th Earl died in 1734, and Anderson in the 1738 *Constitutions* (p. 119) records that Lord Paisley was then Earl of Abercorn.

Palmer, John. *Q.C.A.*, x., 46.

Lodge: Green Lettices in Brownloe Street in Holbourn (1725 List).

Palmer, John, the elder (d. 1768). *D.N.B.*, xliii., 131. Known as Gentleman Palmer. Acted as Capt'n. Plume, as Osric, as the Duke's servant in "High Life Below Stairs," and as Mercutio. Used to sing female parts in dialogues "with that great master Mr. Leveridge." After retiring from the Stage he took a public-house at the corner of Haymarket and Pall Mall, which he called *The Busy Body*. (Another writer calls it *The Globe*.)

Parker, Geo., Esq. *Q.C.A.*, x., 38.

Parker, Mr. George. *Q.C.A.*, x., 161.

Lodges: Swan in Chichester (1725 List); and Anchor and Baptists Head in Chancery Lane (1730 List).

Parker, George. Second Earl of Macclesfield (1697-1764). *D.N.B.*, xliii., 234. Astronomer. Son of Sir Thomas Parker the first Earl, who died in 1732, having been Lord Chancellor. Became F.R.S. in 1722 and P.R.S. in 1752. Hon. D.C.L. of Oxford 1759. M.P. for Wallingford 1722-7. Helped to procure change of style in Chronology 1752.

Note.—There is another George Parker (1651-1743), an almanac maker, who is described in *D.N.B.*, xliii., 233, as a disreputable character. This person is not likely to be the one called Esquire in the 1725 List.

The Earl's Portrait, engraved by J. Faber, Junr., after T. Hudson, is in the British Museum. The painting belongs to the Royal Society. It shows him in Peer's robes. Hogarth also painted his portrait, which was exhibited in 1882 by the then Earl of Macclesfield. (Wheatley's *Hogarth's London*, p. 101.)

Parker, Thomas. *Q.C.A.*, x., 41.

Lodge: Crown and Harp, St. Martin's Lane (1725 List).

Parker, Sir Thomas (1695?-1784). *D.N.B.*, xliii., 282. Knighthood was not conferred until 1742. Was Barrister of Middle Temple 1724. King's Serjeant 1736. Baron of the Exchequer 1738. Removed to the Common Pleas 1740, but returned to the Exchequer as Chief Baron, 1742. Retired 1772.

His engraved Portrait in judicial robes, by J. Timney, is in the British Museum.

Parmentier, James. *Q.C.A.*, x., 8, 25, 42, 43.

Lodges: The Greyhound in Fleet Street (1723 List), which removed to Globe Tavern in Fleet Street, where his name occurs in 1725 List; Solomon's Temple, Hemmings Row, under name Jaques Parmentier (this is the French Lodge) (1725 List); Blew Postes in Devereaux Court (1725 List).

Parmentier, James (Jacques) (1658-1730). *D.N.B.*, xliii., 322. Born in France. Resided intermittently in England from 1676. Employed by William III. as a decorative painter. He left France for England after revocation of Edict of Nantes. Interred in St. Paul's, Covent Garden.

Pellett, Dr. *Q.C.A.*, x., 26.

Lodge: Bedford Head, Covent Garden (1725 List).

Pellett, Thomas (1671?-1744). *D.N.B.*, xlv., 265. M.B. Queen's College, Cambridge, 1694. M.D. 1705. Harveian Orator 1719. President of the Royal College of Physicians 1735-9.

Pellett delivered the Harveian Oration on 19th October 1719. It is remarkable as the only one of those orations which is partly in verse, and the only one in which a Knight of the Garter (John 2nd Duke of Montagu, a Doctor of Medicine of Cambridge) is congratulated as having become a Fellow.

Portraits of Pellett, engraved by J. Faber, Junr., and others are in the British Museum. Hogarth painted one of them. His Portrait, painted by Dahl, is at the College of Physicians.

Pine, John. *Q.C.A.*, x., 31, 117, 133, 206, 314.

Lodge: Globe Tavern at Moorgate, where he is named John Pyne (1725 List).

He was the Marshal of the Processions on 29th January 1730, when Lord Kingston, G.M., escorted the Duke of Norfolk, G.M. Elect, from the Duke's House in St. James's Square to Merchant Taylor's Hall. "The Marshal Mr. Pyne is to bear a Truncheon painted blew and tipt with gold" (p. 118).

(p. 133-4). The Deputy G.M. acquainted Grand Lodge on 15th Dec. 1730 that Br. Pine to whom £1. 16. 0 was due for printing the Report of the Committee of General Charity had voluntarily made the Society a present of it. Thanks were accorded to him.

1731. 14th May (p. 206). Br. Pine proposed that the Minutes of each Quarterly Communication should for the future be etched by him who is a Mason and very well known to the Grand Lodge and might be trusted with anything relating to the Craft.

After enquiry as to the time which would be taken a Resolution was carried that Br. Pine should etch the Minutes. The Secretary was to attend the printing and the Minutes and Plates were to be brought to the G.M. or his deputy in order to have the Plates destroyed. So great was the caution taught and practised in 1731.

Bro. Songhurst, in a note at foot of p. 206, gives particulars of the only copy of Pine's Minutes then known to exist.

Brother Pine was for several years the engraver of the List of Lodges. This explains the Minute dated 13th April 1739 (p. 314) authorising him to make a charge of 2¹/₆^d for altering the place and 1/- for altering the time of meeting in the engraved lists.

John Pine's Portrait, by Hogarth (in Rembrandt's style), appears in a volume of Hogarth's works in the Q.C. Library. It was published at the Rembrandt's Head.

Pine, John (1690-1756). *D.N.B.*, xlv., 312. Engraver. Practised in London; probably pupil of Bernard Picart, whom he resembled in style. (This may throw a side-light on the provenance of the List of Lodges engraved in Picart's *Ceremonies* and reproduced in *A.Q.C.*) Among Pine's earlier works are the illustrations from Picart's designs to "Jonah, a poem," published in 1720. His first work of importance was a series of large and important engravings, entitled, "The Procession and Ceremonies observed at the time of the Installation of the Knights of the Bath on 17th June 1725." (From drawings by Joseph Highmore.)

In 1743 Pine was appointed Bluemantle Pursuivant at Arms in Herald's College. Took up his residence there. For other interesting particulars my readers should refer to the *D.N.B.* itself.

Pope, Alexander. *Q.C.A.*, x., 156.

Lodge: Goat at the Foot of the Hay Market (1730 List).

Pope, Alexander (1688-1744). *D.N.B.*, xlv., 109.

The subject of Pope in connection with Freemasonry has been dealt with in a paper by the present writer in *A.Q.C.*, xxxviii.

There are two other Alexander Popes named in the *D.N.B.* One was a Scottish Divine who died in 1782 and with whom Pope had some communication. The other was an actor; but as he was not born till 1763 he is excluded from further consideration here.

Portraits of Pope are numerous. The following examples are mentioned as being engraved by Freemasons. One painted by Kneller was engraved (1) by G. Bickham and (2) by J. Faber, Jr. Another painted by Vanloo was also engraved by J. Faber, Jr. L. F. Roubiliac also executed a Marble Bust, a drawing from which was engraved and appears as a Frontispiece to some Editions of Pope.

Popple, William. *Q.C.A.*, x., 287, 302.

The only clues given by the Minutes to the Masonic activities of our Brother are that on 28th April 1737 Bro. Lewis Theobalds chose him to be his successor as Steward, which honour Bro. William Popple Esq. had declined as mentioned in the Minutes of 27th April 1738.

Popple, William (1701-1764). *D.N.B.*, xlv., 149. Entered the cofferer's office c. 1730. Promoted solicitor and clerk of the report to the Commissioners of Trade and Plantations 1737. Governor of the Bermudas from 1745 till shortly before his death, author of mediocre plays and pamphlets.

Pope mentions him thus in the *Dunciad*:—

“Lo P—p—le's brow tremendous to the town.”

Probably his connection with the drama brought him into touch with Theobalds, also a dramatist, who nominated him as a Steward.

Popple was buried in Hampstead Churchyard “where there is an inscribed stone to his memory.”

Price, John. *Q.C.A.*, x., 20, 28, 35, 44, 155.

Lodges: (1) The Old Devill at Temple Barr, of which he was Senior Warden (1723 List) (also in 1725 List). (2) Bull Head in Southwark (1725 and 1730 Lists). Junior Warden in 1730 List. (3) Cock and Bottle in Little Britain (1725 List). Junior Warden there.

It is possible there may have been more than one John Price. There was also a Sir John Price of Newforest, Bart., who is named as a Member of the Carmarthen Lodge, but he is not noticed in the *D.N.B.*

N.B.—The John Price mentioned below worked at *Southwark*.

Price, John (d. 1736). *D.N.B.*, xlv., 331. He was an architect who executed several buildings in London and the neighbourhood. Among his works were the Duke of Chandos's great house at Edgware (designed by James Gibbs) and the Duke's town mansion in Marylebone. He rebuilt the Church of St. George the Martyr, Southwark, which was completed in the year of his death.

Price, Mr. William. *Q.C.A.*, x., 149, 164.

Lodges: Ship behind the Royal Exchange (1730 List); and Three Kings in Spittle Fields removed to the Sash and Cocoe Tree in Upper Moore Fields (1730 List).

Price, William the younger (d. 1765). *D.N.B.*, xlv., 343. Glass Painter. Filled several windows in Westminster Abbey, at Winchester College, and at New College, Oxford. He died in Hatton Garden. His Father and Uncle were also glass painters of note.

Pyle, Dr. *Q.C.A.*, x., 169.

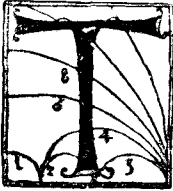
Lodge: Vine Tavern in Holbourn (1730 List).

Pyle, Thomas (1674-1756). *D.N.B.*, xlvii., 74. Divine and Author. M.A. Caius College, Cambridge, 1699. A strong Whig. Prebendary of Salisbury in 1726, but his unitarian tendencies prevented his further preferment. His livings were mainly outside London, but according to the *D.N.B.*, “Pyle began to be known in London as a Preacher.” He published several works.

(To be continued.)

St. John's Day in Harvest

FRIDAY, 24th JUNE, 1927.



THE Lodge met at Freemason's Hall at 5 p.m. Present: Bros. Rev. W. W. Covey-Crump, W.M.; George Norman, P.A.G.D.C., S.W.; Lionel Vibert, P.Dis.G.W., Madras, P.M., as J.W.; W. J. Songhurst, P.G.D., Secretary; Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C.; H. C. de Lafontaine, P.G.D., S.D.; J. Walter Hobbs, P.A.G.D.C., I.G.; J. Heron Lepper, P.Pr.Ins., Antrim, P.M.; E. H. Dring, P.G.D., P.M.; W. J. Williams; and T. M. Carter, P.Pr.G.St.B., Bristol.

Also the following members of the Correspondence Circle:—Bros. R. J. Sadleir, Harry G. Smith, J. F. H. Gilbard, J. C. Pickford, P.G.Ins.Wkgs., Victoria, Robt. Colsell, P.A.G.D.C., H. D. Hirst, L. G. Wearing, Walter Dewes, J. F. Halls-Dally, C. S. Plumb, Grand Historian, Ohio, D. Warliker, T. C. Eckenstein, C. F. Sykes, J. Elston Cawthorn, T. Lidstone Found, Ivor Grantham, Frank H. Pochin, W. Geoghegan, W. Francis, Francis J. H. Coutts, Fred. Underwood, Ed. M. Phillips, W. Davie, W. Young Hucks, F. Inskipp, W. E. J. Peake, C. F. Tyson, E. F. Adams, F. R. Betenson, F. Lace, P.A.G.D.C., S. C. Keville, G. W. South, W. Emerson, F. G. Bourne, Wm. Lewis, H. C. B. Wilson, J. Ed. Whitty, Geo. C. Williams, L. Hemens, Chas. Rogers, Edwin J. Evans, G. W. Bullamore, G. Pear, F. C. Elleston Erwood, A. Regnauld, R. Wheatley, C. E. Newman, Eric Lofting, Wm. B. Gregar, Percy H. Horley, B. Telepneff, W. Stubbings, L. Sykes, G. C. Parkhurst Baxter, H. A. Matheson, L. A. Margetts, F. Vuillermoz, D. Forbes, H. C. Mile, Lloyd C. Henning, and H. V. Ellis.

Also the following Visitors:—Bros. H. A. Trubshaw, Dep.Prov.G.M., S. Africa N.Div. (I.C.); R. L. Shawley, P.G.S.B., Victoria; F. E. Clarke, Pattison Lodge No. 913; H. Ralph Hone, St. Cecilia Lodge No. 1636; C. E. Cawthorn, S.W. Defence Lodge No. 1221; and G. M. Brown, Queen Mary's Lodge No. 3327.

Letters of apology for non-attendance were reported from Bros. Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.; Rev. H. Poole, J.W.; Gilbert W. Daynes, J.D.; Ed. Comber, L.R., P.M.; S. T. Klein, L.R., P.M.; J. T. Thorp, P.G.D., P.M.; Cecil Powell, P.G.D., P.M.; W. Watson, P.A.G.D.C.; and Rodk. H. Baxter, P.A.G.D.C., P.M.

Congratulations were offered to Bros. Sir Alfred Robbins, W. J. Songhurst, Lionel Vibert, and Edward Conder, on their appointment as Honorary Members of the Grand Lodge of Iowa with the rank of Past Senior Grand Warden.

One Lodge and nineteen Brethren were elected to membership of the Correspondence Circle.

Bro. J. WALTER HOBBS read the following paper:—

THE TRAVELLING MASONS AND CATHEDRAL BUILDERS.

BY *BRO. J. WALTER HOBBS, P.A.G.D.C.*



HAVE selected a dual title for this paper in order to cover a field of enquiry into some of the circumstances concerning the life and work of our Mediæval Brethren, in the hope that we shall elucidate to some extent, or more nearly, the actual state of the Craft at the time Masons are said to have travelled in search of work, and certain of them were supposed to form a separate body of Builders of Cathedrals.

In my judgment the same facts affect both questions, and the present investigation may prove useful in regard thereto, or at least will indicate lines of further research which will add largely to our knowledge on the subject of the Craft in bygone days. I wish here to state clearly that the present effort must not be taken as complete either in scope or detail, but must be regarded as preliminary, partial, and fragmentary. For I have found that actual inspection and study of Cathedrals, Churches, Castles and other buildings is (as I think) essential for a full understanding of many problems, and inspiration and enlightenment is thereby obtained.

While I have, during a long period, been able to make inspections of many such buildings in various parts of England and Scotland, I have only been able to make a comparative survey (not in the technical sense) of a limited number of areas, but even so I am satisfied that a more widely extended investigation, will yield similar or more definite results.

THE TRAVELLING MASONS.

There are two aspects in which this subject presents itself: (*a*) The Aubrey-Dugdale assertion, and (*b*) The generalised statement.

The former has been examined already, at length, and as I am not concerned with the origin or validity of the statements, but merely with their existence, I do not propose to do more than refer shortly to the details for convenience in dealing otherwise with the subject.

The latter or generalised statement, made on many hands, may be summed up as a declaration that Masons were migratory in most cases and had no permanent home except where, and as long as, work was available. When it ceased at one place they went elsewhere in search of it. Indeed, I have found it in some places looked at as corresponding with the custom, not yet extinct, of workless, unorganised bodies of men mostly of the Building trade, seeking out building works and lurking about them in the hope of securing a job. Failing success, it would seem they were thought of as parading the streets (as I can recall in my young days) singing doleful ditties mostly concluding with the refrain "We've got no work to do." But these extremely modern views are, I think, unjustified, and we have here, as in many other instances, to think in terms of the period under review. It cannot be denied that Masons were at times migratory, although many were not. These were dependent on the continuance of particular works, not always carried to completion by continuous service. For the moment, while I do not forget the

terms of our Old Charges and other sources of information, I content myself by expressing my opinion that Masons did not travel in England by authority of any Bull, Diploma or Patent; such travelling as was done was not by chance, but as part of the carrying out of their particular employment, or by order, request or introduction, or as the result of organisation under a particular Lord or employer. I hope to make this apparent later on in these remarks.

Let us consider very shortly the nature of the Aubrey-Dugdale statement, as given by Gould, *History of Freemasonry*, vol. ii., p. 6, from Aubrey's original MS. in the Bodleian Library, of the "Naturall Historie of Wiltshire," Fol. 73:—

S^r William Dugdale told me many years since, that about
Patents
Henry the thirds time, the Pope gave a Bull, or Diploma to
a Free-Masons
an company of Italian Architects to travell up and downe
over all Europe, to build Churches. From those are derived
adopted-Masons
the Fraternity of Free-masons. They are known to one another
by certain Signes & ~~Markes~~ and Watch-words: it continues to
this day. They have severall Lodges in severall Countres for
their reception: and when any of them fall into decay, the
brotherhood is to relieve him &c. The manner of their Adoption
is very formall, and with an Oath of Secrecy.

The interlineations and underlinings in this passage, and the scoring out of "Markes" are significant. The History was completed in 1686, the year in which Sir William Dugdale died. The statement clearly indicates by the words "many years since" that Sir William's verbal story was given while the History was being written, or was recalled long after hearing it by Aubrey when writing. My own view is that Sir William's statement probably ended at "Fraternity of Freemasons," and that the preceding alterations and the subsequent remarks were Aubrey's own, both made to correspond with the statements about Wren on the preceding folio. Sir William Dugdale's great work, the "Monasticon Anglicanum," in which Aubrey assisted him, has no reference, so far as I know, to the statement under consideration, but I have had no opportunity of making a complete examination of it, nor is this needed, as my purpose is not concerned with the origin of the story but merely with its existence.

THE CATHEDRAL BUILDERS.

The Aubrey-Dugdale story may afford an easy transition from the mere Travelling Masons theory to that of the Cathedral Builders. It will be noted that the original statement was to the effect that a Bull or Diploma was granted to a "Company of Italian Architects to travell up and downe all over Europe to build churches." Two assumptions are needed to justify calling this statement in aid of the alleged existence of Cathedral Builders, as a body, in England, viz., that "up and downe all over Europe" included this country. Of course, in one sense it does, but it is doubtful whether such a document if it ever existed really had that effect or was needed. Angevin monarchs here had sufficiently great influence on the Continent to obtain workers without any such authority, nor has any record been found of any organised body as "Company of Italian Architects" intruding themselves here by virtue of that authority. Then while the term "Churches" in its wider sense includes Cathedrals, we find the bald term Cathedral builders used in its limited sense. Whether Leader Scott's work, *The Cathedral Builders*, had any effect in bringing about or supporting the modern use of the term may be possible, yet doubtful. Professor Prior's work, *The Cathedral Builders in England*, is limited in scope and area to our own country. It may, however, be observed

that Leader Scott deals in the main with Italian Cathedrals except in Book II., which book is mainly directed to support the Roman Collegia and Comacine theories as in evidence in this country. I do not need to concern myself here and now with these, but will merely remark that the somewhat free use of such terms as "possibly—is it possible—it seems possible—seem to have been," and the like, are at least inconclusive.

Leader Scott, as regards the existence of the Bull or Diploma referred to, states in the Proem to the 2nd Edition (1899): "I have lately been to Rome to try and find this document, but as eight Popes reigned during the time of Henry III. it is difficult to seek." Obviously the search was negative. Ashmole is said by a commentator in 1747 on his writings (Gould, vol. ii., p. 16) to have formed an opinion on the subject. This appears as quoted by Gould to be: "What from Mr. Ashmole's collection I could gather was that the report of our Society taking rise from a Bull granted by the Pope in the reign of Henry III. to travel all over Europe to erect chapels, was ill-founded. Such a Bull there was, and those Architects were Masons. But this Bull in the opinion of the learned Mr. Ashmole was confirmative only, and did not by any means create our Fraternity, or even establish them in this Kingdom." On this I will only remark that Ashmole married the daughter of Sir Wm. Dugdale in 1668, so also may have been told by the latter about the legend or tradition, while the commentator makes two variations in it, viz., "in the reign of Henry III.," instead of "about Henry the thirds time," and to "erect chapels," which is not quite the same thing as "build churches." As regards the former variations it may be noticed that Leader Scott also speaks above of "in the time of Henry III."

The modern arguments and assertions in favour of a separate Company, or even Gild of Cathedral Builders only, do not impress me, and I hope to give sufficient instances to show that men in charge of the construction of great ecclesiastical buildings were also engaged on castles and other structures. From the point of view of the styles of Architecture, ornament and other work as indicating the source from which they were derived I do not think it is possible to exclude imitation or the independent indigenous evolution of similarity in form; but then I am a layman, and not fully versed in such matters technically, but only observationally.

I quite acknowledge the complexity of the matters involved, and the magnitude of the subject is such as to preclude any final decision thereon as at present advised. I do, however, feel convinced that the true explanation does not lie within the compass of any theory limited to organised companies either of Travelling Masons or of Cathedral Builders only.

THE ANGLO-SAXON PERIOD.

The division into periods is merely for convenience and does not necessarily cover the whole time usually indicated. Some of the events of this period are material to the subjects under consideration.

There is a general allegation that Augustine brought with him 596 A.D. Masons to work in England. If such there were they would certainly have been travelling in one sense, but are claimed as members of the Comacines by Leader Scott (Preface to 2nd Edition of *The Cathedral Builders*, 1899) thus: "it was the brethren of the *Liberi Muratori* who from their headquarters at Como were sent by Gregory the Great to England with St. Augustine to build churches for his converts." The Venerable Bede, however, in his *Ecclesiastical History of the English Nation*, makes a different statement (see Book I., ch. xxiii., *et seq.*): "He (Gregory) sent the servant of God, Augustine, and with him several other monks, who feared the Lord, to preach the Word of God to the English Nation . . . They had . . . taken interpreters of the nation of the Franks . . . There was (597 A.D.) on the east side of the city (Canterbury) a Church dedicated to the honour of St. Martin, built whilst the Romans were still in the island . . . In this they first began to

meet . . . pray . . . baptize till the King (Ethelbert) being converted to the faith, allowed them to preach openly, and build or repair churches in all places . . .” Augustine in 599 A.D. reported progress to the Pope and put sundry questions to him, one being as to the application of the gifts of the faithful, to which the Pope replied *inter alia* in 601 A.D., “one fourth for the repair of churches.” In a Papal letter to Bishop Mellitus, Pope Gregory says: “The temples of the idols in that nation ought not to be destroyed . . . for if those temples are well built it is requisite that they be converted . . . to the service of the true God.” In 602 A.D. it is stated that “Augustine . . . recovered therein (Canterbury) a church which he was informed had been built by the Roman Christians and consecrated it . . . He also built a monastery not far from the city to the eastward in which . . . Ethelbert erected from the foundation the Church of the blessed Apostles Peter and Paul.”

These statements by an almost contemporary historian well affected to the Roman Church disclose what happened, but make no reference to Masons being brought here, still less any company of *Liberi Muratori*.

Bede also discriminates the nature of the material used in building churches. Thus in Book II., ch. xiv., A.D. 627, he says: “King Edwin . . . received the faith . . . He was baptised at York, on the holy day of Easter being the 12th of April, in the Church of St. Peter the Apostle which he himself had built of timber . . . but as soon as he was baptised he took care . . . to build in the same place a larger and nobler church of stone.” The Anglo-Saxon Chronicle confirms this and similar statements.

Two notable contemporaneous Builders of the latter part of the seventh century who are often referred to are Wilfrid of Hexham and Benedict Biscop of Monk Wearmouth and Jarrow. Of these Wilfrid is not credited with obtaining Masons from abroad, but Benedict is. Of him the usual generalised statement is that he fetched Masons from Gaul, giving rise to an idea that no native workers were available. Bro. Vibert says: “Wilfrid could find workmen to build him his Roman Basilica in Britain apparently, although his contemporary and neighbour Benedict Biscop had to send to Gaul.” Leader Scott, in a chapter by another hand incorporated in *The Cathedral Builders*, has the following (p. 150): “The Comacines who settled with Augustine in the royal city of Canterbury must have established according to their custom a lodge and a *schola* in that city, for there Wilfrid some seventy years later sent for Architects and builders (*cœmentarii*) to renew the Cathedral Church of York . . . (and p. 155) If there was at Canterbury a Comacine school of architecture . . . why did not Bishop Benedict send there for Architects and Masons? The simple answer is that Wilfrid had already engaged them for his work at Hexham . . . Wilfrid was just beforehand with Biscop who in consequence had to look elsewhere for his architects and he set out to Gaul to engage them there.” Let us, however, again turn to the Venerable Bede on the subject. He says in his *Annals of the Holy Abbats*: “After the interval of a year (675 A.D.) Benedict crossed the sea into Gaul, and no sooner asked than he obtained, and carried back with him, some masons to build him a church in the Roman style which he had always admired.” Leader Scott’s collaborator indeed (on p. 155) quotes the Latin words “*juxta Romanorum quem semper amabat morem*.” I must not prolong this portion of my subject, but my own view, based on more than the words dealt with, is that there were in substance no foreign Masons brought here till Benedict brought the Masons from Gaul. This, in my judgment, was not because there were no men available but because Benedict on his many journeys to Rome and Gaul saw buildings in the latter district which he liked and brought men from thence who were acquainted with the special style he preferred.

THE CONQUEST PERIOD AND LATER.

The Anglo-Saxon style of Architecture as it was developed in course of time was indigenous, although possibly tinged with influences from outside. The early period buildings were largely destroyed by invaders, but such as

survived, or were constructed prior to the coming of the Normans, were demolished in great part by the latter. One is apt to consider the Conquest (1066) as the opening of the Norman period of Architecture here, but while that event is truly so regarded as regards the Dynastic succession, yet there was a great deal of peaceful penetration by those people before that event. The Norman proclivities of Edward the Confessor are well known, and his great work in the construction of his Palace at Westminster and the Benedictine Monastery and its Abbey Church there in the Norman style, demonstrates the fact that the distinctive style of those people was being carried on prior to 1066, although the Monastic buildings had not been completed then, but were subsequent to that date, as an inspection of their remains now existing clearly shows. To give one other instance only, I may mention that Waltham Abbey, commenced previously to the Conquest by Earl Harold, gives the same result. Whatever may have been the extent of the pre-Conquest Norman work it is clear that skilled Norman builders were imported or intruded and their methods carried on for a time by the aid of the Anglo-Saxon Masons and lesser workmen. For our present purpose the question of the population is a material one for consideration. The Domesday Book (1086) was not, it is true, a Census return but a Taxation basis from which it has been computed that of the 240,000 holdings there mentioned 100,000 were those of Villeins and 25,000 of Serfs, so that just over half the holdings were those of people more or less in a state of servitude. The Anglo-Saxon servitude had previous to the Conquest been considerably alleviated, but thereafter had increased, and although the Feudal System of the Normans was super-added to the earlier system, it was little more than a change of name, with increased burdens upon a larger class. This servitude, and the restriction of personal movement to a comparatively limited area, form an important element for consideration in the present investigation. The term 'Cementarius' appears in the D.B., so that there was then a recognised Building Craft, but the numbers then engaged in it, both alien and native workers, could not have been great. Throughout the period with which I am now dealing a great part of the building work was at first done by unskilled workers, but this class diminished as the demand for higher attainments and skill increased.

In Norman and later times foreign Masons and workers were available from the English possessions in Northern France, while a very considerable trade sprang up in imported Caen Stone ready worked in small blocks which were used in South-East and Southern England, especially in Ecclesiastical buildings. My own opinion is that the chief utilisation of foreign, *i.e.*, Continental, Masons was in that class of highly skilled Masters as supervisors or advisors of works. I may mention only two such—both well-known names and selected for that reason—*viz.*, William of Sens, at Canterbury (1174-1178) and Henry of Rheims, at Westminster (1245-1253). In both cases they were followed by Englishmen whose attainments preclude the suggestion that there were no men of local or native origin available originally. My own view is that the chief reason was one of plan, and, secondly, the class of work was for the time being an advance on the English development. At Canterbury then we have William the Englishman (1178-1184), by some thought to be William of Hoo, a notable Kentish Master; and at Westminster, John of Gloucester (1253-1261) and Robert of Beverley (1253 or earlier-1279), of whom more anon.

The irruption into England of the alien Monastic bodies chiefly in the twelfth century brought with it many demands for development in the character and style of Ecclesiastical buildings by reason of the varied nature of the services and practices of the Orders. The demands of the non-Monastic religious bodies also had a largely similar effect. Both entailed the creation of an organisation of workers of varied kinds, including Masons. The new ideas and demands produced methods of building, alterations of plan and design, and led to the inception of architectural forms and devices of a character leading to the evolution of the pointed arch, and the anticipation, in a measure, of the various styles succeeding the Norman and Early English.

and the increase of ornament in stone, and other developments. However far these were the outcome of supervision, or even of invention, I entertain practically no doubt that the developments were the result of native talent and skill, which has suggested the possession of a tradition among the Craftsmen which they preserved from outsiders.

The building of Stone Castles in place of the earlier improvised defensive works of the Norman Conquest period, which were largely of Mound, Stockade and Moat type, proceeded in many cases under the charge or supervision of Masters engaged in Ecclesiastical work.

The building of Churches was proceeding, and these present a field of research so widespread that I can only refer to it in a subsequent part of this paper, and then but slightly.

There was but little Domestic Architecture in Stone.

CRAFT DEVELOPMENT AND THE GREAT DIVIDING LINE.

In the course of the period just dealt with, the process of securing personal and civic liberty had been continuous and effective. The servile burdens had been largely alleviated, and in many cases extinguished by a money payment charged upon the tenement. The recovery of fugitive bondmen had practically died out, for the legal principle had been enunciated that such a man who had resided in a Free Town or Borough for a year and a day, without let or hindrance, paying Scot and Lot, was thereby free at least as against his Lord. The increase of Free or Self-governing communities or Municipalities was widespread, and the Gilds, both Merchant and Craft, were developing, although the latter had not yet reached the zenith of their power and influence.

By the middle of the fourteenth century the organisation of the Mason Craft had become more definite, although not entirely settled. It consisted of certain defined sections which later became more homogeneous after the great dividing line caused by the Black Death and the upheaval of Craft institutions and national development caused thereby and by the laws resulting therefrom.

The development of the Mason Craft, as I view it, was shortly as follows:—From the recovery of the people from the shock and immediate consequences of the Conquest, there proceeded the absorption of the invaders into the national body politic (a process which is inversely at the root of our extension of Empire) and the imposition of our aspirations and character upon the whole people. The Craft made headway upon its own lines affected only by the growth of its liberties and the incidents of their own particular calling. The shackles upon its liberties were not entirely cast off until later. The architectural skill and progress of its members developed according to the needs of the Employers (the Lords of the Old Charges) and the exigencies of the country, the availability of materials, the nature of the site, and the work required to be done. The importation of Free Stone, ready worked, from Normandy, and of Marbles from abroad, gave place to the exploitation of native stone, free and hard, and of Marble from adjacent localities, or Purbeck.

It may be that some building tradition was preserved among them and carefully guarded, but by their collective individualism they triumphed over difficulties of construction and of working, and evolved methods suitable to the need of the particular demand. Their Lodges were evolving from a mere workshop into a centre for combined action upon information gained on the work as brought from elsewhere, and the men themselves carried their skill and knowledge to other areas of work.

EFFECT OF THE BLACK DEATH.

But by the middle of the fourteenth century this development was arrested by the plague known as the Black Death. The first and worst was in the middle of 1349 A.D., but other visitations occurred in 1361 and 1368. At the former date the population of England was just over four millions, of whom about 75 per cent. were unfree workers. The result of the first visitation was

the almost immediate decimation of not less than 50 per cent. of the whole population. The effect was instantaneous on Architecture, and building work was almost entirely suspended. The succeeding work for a time was less elaborate in style and decoration. Labour was scarce, and wages were exacted, out of all regard to value and reason.

THE EARLY STATUTES OF LABOURERS.

This brought about a series of Statutes to regulate Labour (almost all entirely useless) of which we have ourselves not seen the end. The first Ordinance of Labourers 23 Edw: III. 1349 provided that every able-bodied man or woman (with certain limitations as to age and nature of work) free or bond should work for the wages of previous years for anyone willing to employ them, the Lord having a limited preference in the number of his bondmen or tenants. This and subsequent Statutes were largely evaded, and I am of opinion that many bondmen, by evasion, became in consequence free. We must here bear in mind that some Masons and other Craftsmen, of the higher class, may have been exempt from the operation of the first Ordinance of Labourers as exercising a Craft, or having whereof they could live, or being over three score years of age.

The free supply of Masons, and the number of those in any case available, were respectively very limited for a long time subsequently, and means were adopted to secure and keep workers, by which they were more or less retained in a particular locality, or service. Take as a possible instance of this the procedure of Masons pledging themselves to the Dean and Chapter of York by oath to observe the old regulations (*Fabric Rolls*, 1375). One may also note that it was not until after this cataclysm we find any record of a "Free" Mason, in any form of the words, nor do the extant MSS. or Old Charges appear to have existed prior to the Gild Statute of Richard II. (1388), although they reflect customs, usages and legends long prior.

CLASSES OF MASONS AND EMPLOYERS.

We may, therefore, sum up the organisation of Masons shortly as follows:—

- (1) Masons who were permanently in the service of Ecclesiastics. Those under Monastic rules being Lay Brethren and Conversi. Those in the employ of secular ecclesiastical bodies being retainers or servitors. At Canterbury in 1427 these were called *Lathomii Ecclesiae*.
- (2) Masons who were employed by those bodies intermittently as at York (1375). At Canterbury in 1429 this class were termed *Lathomii de la Logge*.
- (3) The King's Craftsmen, certainly the Masters, and, I think, also the lower classes of workers, who were free to go anywhere on his service, and were recruited by impressment when the supply of free workers was insufficient.
- (4) Masons free of their Gild or Borough who while limited to service within the area of their jurisdiction, yet (I think, tentatively) were not always limited to it but were available elsewhere, although the area was closed to strangers.
- (5) Workers of a lower class, who while legally free, had no Gild or Craft rights for the time being, although possibly acquiring them in cases.

Building work was not regular, funds were not always available, but work was in any case not carried on in haste or within strict limits of time. When men were not wanted they had of necessity to find other building work elsewhere, or revert to some other form of employment. This is where the "travelling" question arises, and we can now investigate the causes and

circumstances affecting the employment of Masons in various parts of the country and the evidence on the subject, which must, from the magnitude of the areas to be dealt with, be much restricted here.

RETENTION OF WORKERS AND PROVISION OF CONTINUOUS EMPLOYMENT.

The Monastic Orders maintained Craftsmen and workers of all kinds, as Lay Brethren, Conversi and Servants, who certainly included Masons. The non-Monastic religious bodies also kept an organised staff of Craftsmen of much the same nature. Unskilled labour required could be obtained from the Tenants of the Employer's property, in part as rendering their service to their superior, and otherwise paid for at current rates. Other great Employers no doubt obtained workers on much the same plan.

The number of Craftsmen available varied, but was, in fact, small, especially those of the higher and skilled classes in the earlier times. Among the many vital results flowing from the Black Death were the practical destruction of the old servitude and the creation of free labour. Employment and wages, which were originally calculated by the day and in some cases by the week, became stabilised, the minimum being the week, but in some cases the year. Task or piece-work, from being paid for by the day, was then rewarded by measurement, or in gross. This became specially so as regards Tombs, Effigies and Sculpture, and other non-constructional forms. In the latter respect construction in part, or of the whole building, began to be a matter of contract, as personal service was also.

The legal status of the people was improved, and freedom increased. Many men were able to evade, or were exempt from, the Statutes of Labourers, under the exceptions in favour of men who had sufficient means to live on, or exercised a non-manual Craft. This would be especially so as regards Master Craftsmen, and it is well established that Master Masons were becoming a highly paid and wealthy class, and many grants of lands, rents and the like, as well as other circumstances, confirm this. The restrictions on the Lords as to employment of their own bondmen could be, and I think were, easily evaded on both sides, and there is no doubt the Statutes were largely ineffective. Some examples of long term service before and after the Black Death and of Task or Piece-work are given as illustrative of the points referred to.

MASTER MASONS.

- 1222-1246. Master Ralph de Dartford, Cementarius at Westminster Abbey.
- 1236-1266. Master Alexander of Worcester (called in official documents Cementarius Ecclesiae Beate Marie de Wigorn).
- 1254 or possibly earlier, to 1279. Master Robert of Beverley, King's Mason at Westminster, London, and elsewhere.
- 1254-1261. Master John of Gloucester, King's Mason, same places and elsewhere.
- 1326-1353. Master William de Ramsey, Cementarius of notable skill, St. Paul's Cathedral and elsewhere.
- 1381-1408. Master John Bredon, Cementarius of Worcester.
[Five times Bailiff of that City.]

TASK OR PIECE-WORK BY ORDINARY MASONS.

- 1253. Westminster Abbey—Henry de Chersaltoun—for vault filling—650 feet of chalk by task, 26^d.
Bernard de Scā Oseda—588 feet of Asselars, by task at 40ft. for 1/- = 14^s/8^d.
John Penet—3 Capitals, 3/^s.

BY MASTERS.

1291. Master Richard de Crundale—made the Tomb of Queen Eleanor (of Castile) and the Cross at Charing for £10. The paving & iron-work were contracted for by separate craftsmen.
1395. Henry de Yevele & Stephen Lole—contracted to construct Tomb of Queen Anne of Bohemia (& her husband Richard II.) for £270.

Many other instances of buildings proper, &c., could be cited.

LIMITED TRAVEL IN SEARCH OF WORK.

My view is that a combination of circumstances flowing from the general and national situation under consideration tended to limit the area of travel by workers in search of employment, and, possibly, more so after the Black Death. Put shortly, the Lords kept the men they had, and obtained others specially qualified from elsewhere, additional help being brought from other properties owned by the same Lord. This resulted in a considerable stabilisation of employment, for while there may have been a cessation of work of one kind at a place, either temporarily or permanently, there was generally work of some other kind on the same site then in hand or commenced as circumstances might require.

What I mean on this point can be thus illustrated:—

WESTMINSTER ABBEY CHURCH.

- 1242-1269. Demolition of eastern part of the Norman Church. Rebuilding the Presbytery and Chapels, Choir and eastern bays of Nave. Transepts, Chapter House and Vestibules, part of east Cloister, structurally.
- 1375 and later. The Nave continued and completed. There were, however, during the interim continuous works in the interior, of completion, adornment and monumental, besides some exterior work.
- But these were to the Abbey Church only. What happened in the interval?
- 1269-1388. Building or re-edification of the Sacristy and Cloisters. Monastic Buildings of great extent. Flying buttresses to Chapter House. Repairs and works after great fire in 1298; and so on, with but short interval, 1348-1362.

Thus it will be seen that there was continuous employment, though actually of fewer men, on the work there, although it remains to note what other work for the Abbey authorities was done on their possessions elsewhere.

There are other points to be considered in this connection, such as the location of the home and family of the worker. Were the latter as peripatetic as the worker was, or is supposed to have been? What of the ownership of the Mason's tools: were they his own and carried about with him? Masons, and other Craftsmen, acquired property in places; they were no doubt of the more skilled sort, but this would affect the need or desire to go about to find work. He could be fetched from thence, to advise, consult, or even to work. The succession of Father and Son in carrying out a particular work, of which there are records, adds to the limit of area of travel, or of occasion to go elsewhere.

OWNERSHIP OF PROPERTIES.

Land was for a very long period in the hands of comparatively few persons, or bodies. At the Conquest the Conqueror divided up the lands of the dispossessed people with considerable skill, to subject the people themselves and to divide the attentions of his great men and prevent them becoming a menace to his rule; but he retained much of the land in his own hands, and

it was added to by himself and his successors by escheat, reverter or confiscation, the quantity held being lessened by subsequent grants. The Barons themselves sub-granted some of their holdings to supporters and followers subject to their own over-riding seignory. The Monastic Orders, and what may be vaguely termed the Church, acquired by grant, gift or other means, much land and properties of various kinds adjacent to their particular centre, or their principal and subsidiary houses and elsewhere, to which they added Manors and lands held on Lease. The Religious and Military Orders of Knights, and later on Gilds, great families and opulent Merchants became landowners and the original few became many as times altered and fresh interests arose. This must suffice here as indicating how group ownership of lands in various parts tended to provide work for Masons and other Craftsmen by distribution among the dwellers on the properties of the same owners and avoided much seeking at large for work.

To give some instances:—

The Royal Manors and lands were widespread. Mention need be made only of Winchester, Windsor and Clewer, Guildford, Tower of London, Westminster Palace, and so on.

William de Warrenne, Earl of Surrey, held amongst other lands and Manors the whole Rape of Lewes (Sussex), the Manor and Barony of Castle Acre (Norfolk), at both of which places were founded a Castle and a Cluniac Priory. Also the Manor of Reigate, where was erected a Castle and a Priory of Austin Canons.

Richard fitz Gilbert held the Barony of Clare (Suffolk), which the family adopted as their name and title, Tonbridge (Kent), Bletchingley (Surrey), and in the latter county owned 55 Manors. Of these, before the D. Book, he gave Tooting and Streatham to the newly intruded Priory of Bec, and into these were merged the Manors of Balham and Leigham. The Prior of Bec leased the Manors to the Abbot of Merton in 1394, and then to John Duke of Bedford. Reverting to the Crown, after various owners, the Manors came to the Russell family in 1695 and remained therein until sold by John Duke of Bedford in 1816 with certain exceptions. I mention this partly to show the connection of Monastic Houses with various parts of the country and, incidentally, the connection of the Noble House of Russell, of which the M.W. Pro G.M. is a member, but also because it was in going through the Court Rolls that I conceived the idea adumbrated here.

The Abbot of Westminster (a Benedictine House of Pre-Conquest origin) formerly held many lands, but I only mention the Manor of Battersea and Wandsworth.

The Cistercian Order intruded here in 1128 and settled at Waverley (Surrey), extending its locations to Rievaulx, Fountains, Tintern, Kirkstall, Furness, Buckfastleigh, Melrose and elsewhere. Repeat this investigation for all the other Religious Orders, Houses or bodies, and you will realise the network of estates held, or controlled, by one owner, or body, and the effect of their inter-communications and interests.

HOLDING OF ECCLESIASTICAL BENEFICES AND PREFERMENTS.

For a long period the holding of Benefices and the preferments of the Clergy provided a means of wide communication and knowledge which had its effect on the employment of Masons and building Craftsmen, as well as of Architectural development. Without going into the somewhat vexed question of the share Ecclesiastics had in the actual building operations, there can be little doubt that on the transfer of an Ecclesiastic, given to building, who set to work in his new sphere to originate, enlarge or beautify his Church or buildings, his knowledge of those in his former, or other, place would be of use, and not

improbably he could, and would, have the help of Masons with whom he had formerly been associated, who would know his wants. If he did not fetch them, he might at least have been thought of by such Masons wanting employment.

The holding of benefices was then plural to the last degree, and many holders probably seldom if ever officiated at many of them. Nor were all the holders exclusively religious: many were Soldiers, Statesmen, Courtiers and office holders, Confidants of Kings, and Ambassadors, and travelled widely. Hence their knowledge of what was going on elsewhere was ample and their power of carrying Craftsmen in their train and of utilising such workers was no less ample. I should here note that all Ecclesiastics were not pluralists even in those early days. Many of both classes were great benefactors to their Churches and found much money to aid in the work of building and extensions. I must not weary you with instances (and will give only two), but if you look into the details of benefices and preferments of Bishops, Abbots, Priests and the like, and their concerns in building, you will entertain no doubt they carried with them traditions and information on methods, styles and work:—

1247. John Mansell (a pluralist), Provost of Beverley, Keeper of the Great Seal, Adviser to Henry III., Ecclesiastic, Soldier, Diplomat and Statesman. He held many offices besides Beverley, Chancellor of St. Paul's, Dean of Wimborne, Treasurer of York, Prebendary in London, York, Lincoln, Chichester, Bridgnorth. Benefices in Yorkshire, Lancashire, Sussex and Kent.

1349. Simon Langham (a non-pluralist), Abbot of Westminster, Lord Treasurer to Edward III. (1360), Bishop of Ely (1361, when he resigned the Abbacy), Lord Chancellor (1364), Archbishop of Canterbury (1366), Cardinal (1368). Died in 1376. His monetary benefactions to his old Abbey were over £10,800 of money of his time.

I add here one instance (of several) where the co-operation of Ecclesiastics was concerned with building development:—

12th Cent: Alderman Ailwyn founded the Abbey of Ramsey (Hunts.) and was visited by Bishop Oswald of Worcester, who promised to send a skilled man from the Monastery at Worcester who could direct the building work, and that help should be sent from Westbury. Ednoth, a priest and steward, was sent. He gathered men and materials, and the work was put in hand, the timber church being first enlarged. After completion, a crack appeared in the central tower, and Ailwyn called in "certain cementarii" for expert advice. They decided the tower must be taken down and rebuilt on stronger foundations, which was done, some of the younger monks being employed to help.

EMPLOYMENT UNDER SAME EMPLOYER IN VARIOUS PLACES.

I have little doubt, considering the number of Masons and skilled workers in the art of Masonry available throughout the country during the period under review, that many instances of continuous employment under one Lord at various places could be ascertained and proved. If I am right, this, too, was a means by which continuous or extended work was available without the necessity for travel in search of it, although requiring travel in executing it. The following are some instances illustrating the point:—

1243-53. Master Henry of Rheims, Master of the King's Works at Windsor and Westminster. (He died 1253.)

1253-79. Robert of Beverley, King's Master Mason at Westminster and elsewhere.

John Mansel, Provost of Beverley, founded an Augustinian Priory at Bilsington, Kent, in 1253. The Parish Church is

largely of the same period. I am inclined to think that Provost Mansell had brought up Robert from Beverley to begin this work, when the death of Henry of Rheims gave Mansel the opportunity of putting Robert into the King's service.

- 1253-61. John of Gloucester, King's Mason, at Westminster, St. George's Windsor, Woodstock, Gloucester and elsewhere.
- 1281-1294. Richard Crundale, at Westminster, City of London and elsewhere.
- 1365-1400. Henry Yevele, Westminster and elsewhere. See Bro. Wonnacott's paper (*A.Q.C.*, vol. xxi.) on his work. Yevele was clearly a great man in his day, and advised, and was concerned for many people. For the Abbey of Westminster, one instance of his work for that body, elsewhere than at the Abbey, may be given, viz.:—
- 1379-80. He contracted for a new window in the east end of the Parish Church of Battersea, then part of the Abbey property. His fee was £5, and the work was carried out by the Abbey Masons, and they went down by boat. The Abbey Masons did repairs and additions to the Church over a long period.

WORKS NOT LIMITED TO CATHEDRALS.

The prevalent impression given by the title "Cathedral Builders" is that Masons actually employed on such buildings, or those of that character, did no other work. If this was not so, the term is a misnomer. There are many cases, however, where such Masons are recorded as working on other buildings. If we had more collated references, and more knowledge, as to the men who built Parish Churches and so on, we should doubtless find that such workers had been engaged on Cathedrals or the like. Of course, there were few Cathedrals properly so-called prior to the Reformation. On that event some Abbeys and Monastic Churches were made Cathedrals, and others are being erected now.

Some instances showing the view that Masons of the Ecclesiastical type also worked elsewhere on other buildings are here given:—

(a) CASTLES AND MILITARY WORKS.

1171. Radulphus Cementarius Regis. Dover Castle—later at Chilham Castle, Kent.
1170. Ricardus-Ingeniator. Employed at Norham Castle, and on engineering work also.
1256. Master Gerard, Ingeniator, believed to be an actual instance of a Military officer as King's Engineer. (40 Henry III.)

The above were doubtless only Castle builders. But not the following:—

- 1244-5. Henry of Rheims—Master of the King's Masons—(Westminster and Windsor) carried out works at York Castle.
- 1256-7. John of Gloucester (*ante*), at Guildford Castle, work carried out there "by the view and counsel of Master John of Gloucester and Master Alexander our Carpenter." The Chapel there was paved on John's advice 1258-9. He was also "Master of all works at the King's Castles this side of the Trent."
1279. Robert of Beverley (*ante*), Member of Commission holding inquisition on the wall of the City of London at Ludgate.
1336. William de Ramsey (*ante*) served on Commission on the state of the Tower of London.
1367. Prior John of Rochester, Chief Master of the works at Rochester Castle.

Some of these may have been works of a type neither military nor ecclesiastical.

The connection of Henry Yevele, William of Wykeham and others with both classes of work is well known.

BRIDGES.

1391. John Gedeney, clerk of works, for various works, and for a Bridge at Rochester.
1445. Richard Beck—Master—at Canterbury, and later was consulted as to the stability of the arches of London Bridge.

OTHER BUILDINGS.

Colleges and the like. William de Wykeham, William de Wynford and others worked at these. Other like work done by Masters elsewhere. Later on domestic architecture was dealt with. The vaulted substructures of houses, and so on, suggest the work of Masters used to Church work.

PROVISION AND TRANSPORT OF MATERIALS.

The availability of suitable materials and the transport from place of origin to the building site had an important bearing on our subject. It had a definite effect on the construction and style of building. Few of the buildings we are considering were situate near a Quarry of suitable stone, except, perhaps, some Castles. Fewer quarries were open in the earlier days. The character of the stone affected the method of working it. The search for it, and the inspection, purchase and transport necessitated some travel on the part of competent men who thereby gained knowledge and information. Stone was largely imported in the tenth and eleventh centuries from Normandy and was extensively used in the South and South-East of England, as were at that time foreign marbles. Carriage of commodities by sea from Northern and Western France to England was considerable.

The loss of Normandy (1204) and the consequent diminished export of stone thence, with the rising demand for native materials, brought about a change, where the former trade existed. Stone, both soft and hard, and Marbles were obtained locally and transported by sea, river or land, as the case required. Some instances (limited to Kent, Surrey and London) are given, with some indication as to source of stone supplies elsewhere:—

12th Cent: *Caen Stone* imported—in small blocks or slabs—ready dressed: used with knapped flints and otherwise.

Marbles imported from Holland.

Purbeck Marble began to be used about 1170.

Softer Stones and local hard stones began to come into use.

13th Cent: *Reigate and Gatton* (Surrey) stone used at Westminster. Brought by road to Battersea, and thence by boat to Westminster.

Bethersden Marble (Kent) used in many parts of that County for columns, fonts, tombs, &c.

Petworth Marble (Sussex), of a different colour and texture, also so used.

Tufa, from Dover, Darenth, East Malling and elsewhere in Kent, used for vault filling.

Chalk, from North Downs of Surrey and Kent and the South Downs (Sussex), also used for the same purpose. The hard Chalk from the South side of the North Downs used for interior work.

Subsequently, the area of production widened. Generally, the stone used was as follows, but not necessarily limited to the places named:—

Exeter	Stone from Beer.
Lincoln	„ Ancaster, Barnack.
York	„ Huddlestone.
Bristol	„ Dundry and Doulting.
Gloucester	„ Cheltenham.

Alabaster, from Nottingham, for Altars, Tombs, Statues and so forth.
Iron, from Gloucester, at Westminster in 1253 to the quantity of 3 Tons, used for tie bars, ties and nails. Cost, £20. The working of iron in Sussex began soon after this time.
Tiles, for flooring, largely native. In the South of England. Chertsey (Surrey) and several places in Kent notable sources.
Glass. Made at Chiddingfold (Surrey), and also obtained from Bristol, Coventry, Normandy and Flanders.
Timber. Obtained largely in the locality, in many cases obtained from the Employer's Estate. Various kinds used, but chiefly Oak in later periods.

The Transport was chiefly of the following character:—

By Water. Boats and Ships. These were chiefly small; the ships, so-called, were often smaller, seldom as large, or larger, than the modern Thames sailing barges. The river craft were much of the old wherry type. The cargoes were necessarily small.
By Land. By Carriage, or Cart. They were not large, but cumbersome and slow. Evidence of the use of these is well known. At Westminster Abbey in 1253 there were "two horse carts" for the builders.
By Horse. Panniers slung on each side of the animal, of a basket-type, but quantity carried small.
By Labourer. Men carried stone and materials on the back, or shoulder. A man's burden was then a known method of weight ascertainment. Barrows, wheeled much as now. A kind of carrying barrow without wheels but with shafts fore and aft, carried by two men.

Progress was slow and tedious, but labour, especially unskilled, was cheap. Even horse and cart transport was slow and difficult. Witness this:—

1367. Peter Mason, a noted alabaster worker, of Nottingham, made a "great table of alabaustre" there for the "Kings Chapel at Wyndesore." It took more than a fortnight to bring it to London. The Sheriff of Nottingham and other authorities were directed to take all men, carts and horses required, and to imprison owners who did not comply. The "table" was probably the Altar and Reredos at St. George's Chapel. My own view is that the transport from London to Windsor was by water.

AREAS OF INFLUENCE FROM VARIOUS CENTRES.

As tending to show possible limits to the travel of Masons, regard must be had to the similarity of architectural style within fairly localised areas, suggesting the spread of influence from various centres. This subject needs special and separate treatment and may be summarised to indicate the trend of architectural development, but this must be taken as indicative only for further consideration:—

London, the chief centre which drew the best men from elsewhere mainly because of the King's works. Its influence can be traced in many parts of Kent, Essex and elsewhere.

Canterbury, Winchester, Exeter, Bristol, Wells and others in South and West England. Gloucester, Worcester, Chester, Lincoln, Norwich, York, Durham and others in the Midlands and North.

This is not exhaustive, but sufficient for this purpose. The Gloucester style as ultimately developed in the Perpendicular spread over the whole country.

The ordinary observer can see evidence of the development from centres in the similarity and distinct local types of Churches, Towers, Roofs and so on. Kent, Somerset, East Anglia and elsewhere are instances.

MASONS' MARKS.

The question of tracing the travelling of Masons by means of Masons' Marks is one which needs considerably more organised investigation than has been the case. The mere collection of Marks is not enough. Bro. the Rev. Herbert Poole has urged (and I agree with him) that some definite method should be adopted to search for, record and tabulate the Marks. The difficulty, as matters now stand, which presses me is exemplified thus:—

At Westminster Abbey on original work temp: 1380 is a mark of a distinct character. I have not met with another like it except at Carlisle on a building of secular nature but about the same date as at Westminster. Now it is difficult to decide from the marks alone whether the mark is that of the same man, or two related, or non-related, men.

Until more information on the subject and nature of the Marks is available I do not think it is safe to rely too much on them for the purpose I have indicated.

OTHER CRAFTS INVOLVED.

Besides the share taken by Masons and Builders in the construction of buildings here, the co-operation and aid of other Crafts was necessary, especially in the adornment and completion of the building and its contents. That these men had some influence with or upon the Masons, is hardly to be doubted. That news of work in progress elsewhere came by their means, its nature, style and so on, is no less certain. It must be remembered that the thirteenth century saw the beginnings of a specialisation in various classes of work, the final development of which left the Mason as the mere Builder. My own view is that the art, decoration and adornment of our stately and superb edifices went hand in hand with the development of the Mason Craft.

For want of space and of time I can only here refer to the Craftsmen at Westminster Abbey, and, indeed, only to a few of them, but this will be sufficient to elucidate the point and indicate that the subject has not been overlooked:—

Carpenters. Master Alexander. 1239-1265.

Simon the Joiner. 1253. His work on the Sedilia is still extant.

The Hurley and Herland families. 1273-1395.

Hugh Herland, one of the above, devised and executed the present roof of Westminster Hall, 1398.

Glaziers. 1253. Lawrence the Glazier—supplied white glass at 4^d. a foot: colored at 8^d. a foot.

1290. John of Bristol—supplied glass for windows at a total of 64/^s.

Later. The glass was foreign, from Flanders, Normandy, &c., but Englishmen were engaged.

Sculptors. 1259. John of St. Albans.

1319. Master Richard of Reading.

1351-8. William of Patrington. [Probably related to the Robert of Patrington at York, 1368-70.] William carved images by task.

Others from various places, including York, at later dates.

Marblers. 1253 *et seq*: Men from Corfe.

Alabasterers. 1479-1529. Workers from Nottingham.

- Smiths.* 1253. Workers probably from Gloucester.
 1259-90. Master Henry of Lewes—(he died 1291)—made the grille on the Tomb of Henry III.
 1294. Master Thomas de Leighton—made grille on the Tomb of Eleanor of Castile.
 1316. David at Hope—Chief Smith and Surveyor.
 1371. Peter Bromley.
 1431. Roger Johnson—made ironwork to Tomb of Henry V.
- Painters.* 1240-8. Master William of Westminster (a Monk)—painting in St. Faith's Chapel (1265).
 1262. Master Walter of Durham—painted the cover to the Tomb of Eleanor of Castile (1292) and the Coronation Chair (1301).
 1307. Master Thomas—son of Walter the painter.
 1292-1349. Richard of Stokwell.
 1367. Master Peter the Sacrist—painted the portrait of Richard II. still in the Sacrarium.
- Goldsmiths.* 1291-1303. Master William Torel—Effigies of Eleanor of Castile, Henry III., &c.
 1300. Master Adam, King's Goldsmith—made the Coronation Chair.

FOREIGN WORKERS AT THE ABBEY.

- 1245-53. Henry of Rheims. King's Mason.
 1249-93. John of St. Omer. Painter.
 1253. Peter de Hispania. King's Painter.
 1258. Ordericus of Florence and assistants. Mosaic workers.
 1359. Jean de Soignoles. Maçon et ymageur.
 1369. Hawkin de Liège. Tomb of Queen Phillipa of Hainault.
 1512. Torrigiano. Bronze ornaments to and effigies on Tombs of Henry VII. and Margaret Duchess of Beaufort.
 John Ducheman. The Screen.
 (The workmen were mostly English.)

QUANTITY OF WORK CONTEMPORANEOUSLY CARRIED OUT.

It is obvious that the quantity of work available is a material point to be considered. Equally, also, a knowledge of the number of Masons, of those free to travel, or those skilled or unskilled, would be most useful. The information on these points is very meagre, but we may get a slight idea by the population figures, which, approximately, are:—

- 11th Cent: After the Conquest about 2 millions.
 13th Cent: About 3 millions.
 14th Cent: 1349, before the Black Death, just over 4 millions, reduced afterwards to about $2\frac{1}{2}$ millions.
 17th Cent: About $5\frac{1}{2}$ millions.

However this may be, the proportion of Masons was not large; that of the highly skilled man considerably less. Agricultural labour was proportionately plentiful and was available for unskilled labouring work between seedtime and harvest. The area of land under cultivation was relatively small, but production was in the thirteenth century sufficient for the year.

We are left to get some idea as to the work which was available from existing or known buildings. This is rough and approximate, but is interesting. I again limit my examples perforce to Kent and Surrey:—

Kent.

Canterbury Cathedral. Work practically continuous 1065-1331.
 Cathedral work continues 1376-86. Then 1412-1460 and
 1495-1503, etc.
 Rochester Cathedral. 1082-1199, 1227-1235, 1343 and later works.
 Parish Churches. 26 Norman or Pre-Norman periods work.
 22—of 12th to 16th century—built or added to.
 Castles. 12 built or added to—11th to 16th century.
 Mediæval Houses. 14th-16th century. 17 of note still remaining in
 whole or part.

Surrey.

No Cathedral till recent times.
 Parish Churches. 19 of Norman or Pre-Norman type—in part or
 whole.
 76—from 12th to 16th century—built or added to.
 Castles. 5 built or altered—11th to 16th century.
 Mediæval Houses. 14th-16th century. 16 of note still remaining in
 whole or part.

In both cases, repairs, alterations and other works not included.

This process over the whole country would show much building work available in each locality.

MAGNITUDE OF SUBJECT.

It will be gathered from what has gone before that the subject dealt with is of great variety and extent, as well in circumstance as in area. To elucidate fully the various points I have referred to is really the task of a lifetime. Although I have personally inspected nearly all the Cathedrals in England, and many great ecclesiastical buildings and other structures, and have made many researches, I have felt compelled to deal only with a very limited number of examples and instances in order to keep this paper within reasonable bounds. Hence, too, those examples have been taken from buildings in areas within practically immediate reach, rather than spreading them over a wider area. At the same time I am convinced, from the investigations which I have made in other parts than those mentioned, that the propositions I have put before you would be more amply justified had the examples been multiplied beyond the bounds which I set myself for the present purpose.

Among the subjects or lines of enquiry which I have purposely refrained from discussing in this paper, or been compelled to omit, are the influence and operation of Gilds, Fairs, Municipal or Town regulations, on labour and its protection and extension. Also the effect of local or extended Pilgrimages, Journeys by Ecclesiastics and members of their staffs and others at home and abroad, Military expeditions, Sea and Land Transport, Travel for inspections and acquisition of information, and many other matters which would have affected the provision of work, extension of knowledge and skill, and the adoption or adjustment of styles, methods, work and employment of Mason Craftsmen.

I also found it needful to refrain from dealing with the nature and effect of the development of Gothic Architecture and the various allied works of Art, Sculpture and Decoration. Or the nature and effect of Masonic Craft organisations and practices in the operative building art, the regulations and procedure of Lodges, their control over the members of the Craft, the provision of work for strange Masons, or the putting of such on the way to other places, and the means, if any, of recognition, and many other points which, while relevant to the question of work and employment, really require more detailed and special separate treatment.

CONCLUSIONS.

The result of the facts and information I have placed before you may be thus summarised:—

The Travelling Masons, as a specially organised and authorised body, appear to be a fiction. Such travel or movement as occurred was the result of ordinary circumstances of the Craft and organised or regulated thereby.

The Cathedral Builders, as a separate entity of specially skilled Craftsmen, cannot be regarded as having any existence here, whatever may have been the case elsewhere. The materials so far available do not in my judgment justify the claims or assertions made as to their existence, or their succession to other alleged bodies, at any rate, so far as England was concerned.

The importation of Foreign Masons from time to time was at first limited in scope and numbers. In later times their work was more in the direction of the decorative arts. Neither had any permanent or direct effect on the English Craft, its methods, or development.

There appears to be good reason to infer, or believe, that the old organisation of Masons as a distinct body of operative Craftsmen, whatever may have been its nature and extent, became after the Black Death considerably improved and stabilised. The division into grades or classes was more apparent and protected. It is noteworthy that the existing copies of the Old Charges, greater evidence of Lodge influence and procedure, and even the title of Freemason in any form, are only evidenced after that epoch-making event.

The consequent revolution in Labour conditions, coincident with greater personal freedom from servitude, the rise of commerce and trade and other circumstances brought about a very different and complex state of affairs, which, from 1349 to the mid-sixteenth century, requires special and detailed treatment.

The increased development of specialisation of branches of work formerly part of the Mason Craft and its effect on the latter, especially in the direction of reducing its effective power and continuity, requires further investigation.

May I add that, whatever view may be taken upon my conclusions or the facts I have put before you, I express the hope that this paper will at least have aroused your interest and friendly comments, and may result in an increased knowledge of the Craft of old times, the value of which to the Craft to-day is that it is not merely an incentive to the adoption of those great principles of action which animated our forbears, but that it also assists us to put into practice the ideals for which we now stand.

A hearty vote of thanks was passed to Bro. Hobbs, on the proposition of Bro. Covey-Crump seconded by Bro. Norman, comments being offered by or on behalf of Bros. H. Poole, L. Vibert, J. Heron Lepper, Geo. W. Bullamore, W. J. Williams, and C. F. Sykes.

Bro. W. W. COVEY-CRUMP said:—

We heartily welcome the evidence which Bro. Hobbs has adduced, and greatly appreciate the labour involved in collecting it. Having no predilection, however, for iconoclasm, I am not prepared to accept his primary contention that the same facts affect both the "Travelling Masons" and the "Cathedral Builders," for I fail to regard them as identical. Let us keep clearly in mind the particular period of English history with which they are concerned. I fail to see any relevancy in the controversy as to some of Augustine's companions and Benedict Biscop's imported architects being *Liberi Muratori*. In any case

they lived and worked in Saxon days—long before the alleged Papal bull was issued in the XIII. Century.

I have elsewhere expressed certain views as to the "Company of Italian Architects" (referred to in the Aubrey-Dugdale statement) being descended from the Comacine Masters who had operated in Lombardy. I see no conflict, however, between Bro. Hobbs' paper and my own; for I carefully avoided both expressions "Travelling Masons" and "Cathedral Builders" because of their indefiniteness. Leader Scott used the latter expression, and defined it as "builders of cathedrals in Italy," *i.e.* experts in Romanesque architecture. Bro. Ravenscroft used it in the same sense; though he believed that the *Maestri di Como* after disbandment in 1169 "merged into the great Masonic Guilds" in England as in other countries. Professor Prior uses the expression but means by it the men who planned and directed the erection of cathedral structures in England, apart from any central organizing Gild—the existence of which is (he says) "not proved." Bro. Hobbs has (I think, unfortunately) not further defined his term "Cathedral Builders" than as "a separate entity of specially skilled Craftsmen"—a phrase which is, I suggest, delightfully vague.

As to his expression "Travelling Masons" we are more clear. He implies, not architects or supervisors, but artizan operatives, going about from place to place wherever ecclesiastical or monastic erections (or alterations) were in progress, during the English Gothic period. He contends, quite justifiably, that during the reigns of Norman and Angevin monarchs the intercommunication between England and Northern France was such that, though it did not induce any appreciable immigration of French operative masons (as suggested by Prof. Prior), it did materially affect the status and organization of our native sculptors and stone-squarers. The English Lodges (he says) were then evolving from mere workshops into centres for combined action, and for developing certain tectonic improvements brought by migratory craftsmen from other parts of the country.

Whilst, therefore, we shall all admit that (as Prof. Prior maintained) a decided emancipation from feudal claims of servitude and an establishment of greater freedom to travel about resulted from industrial conditions in England after the Black Death in 1349, and showed itself in mason-craft by the birth of Perpendicular architecture, that event may in the case of the ecclesiastical operative masons have merely strengthened privileges existent long anterior. The erection of Gothic minsters and churches in England had by that time become a nearly finished work; and although from Gloucester and elsewhere there issued bands of travelling masons, they were not the "Cathedral Builders."

Nor do I think Bro. Hobbs has demonstrated that the secular lords transferred ecclesiastical craftsmen from ecclesiastical work to that of erecting and extending castles and other buildings of that kind. An exception could perhaps be urged as regards colleges at Oxford and Cambridge, but anything beyond that is unproven. The names adduced by Bro. Hobbs in supporting his surmise are those of that superior class which presided over the work. That such "master masons" occasionally planned or directed certain secular jobs more or less contiguous to the ecclesiastical work which they were supervising may be quite true; but it furnishes no criterion as to any earlier or contemporary transfer of artizans skilled in church building. And it is of utmost importance for us to remember that the claims for the descent of our fraternity are claims for an old (though small and select) organization of manual operative craftsmen, not for one of draughtsmen or supervisors; though the latter may, and probably did, become merged into the class of settled urban *employers* who became constituted as one of the civic trade Gilds, and more subsequently were able (by force of circumstances) to impress a ritual and certain traditions involved therein upon a sodality of masons far older than their own.

With these few remarks and fraternal criticisms, I have much pleasure in proposing that a hearty vote of thanks be accorded to W. Bro. Hobbs for his valuable and interesting paper.

BRO. LEPPER said:—

Brother Hobbs has not given us anything in his pleasant paper that I feel disposed to criticise, so, apart from joining in the thanks we all owe him for his industry in collecting and clarity in presenting the material, the only thing left for me to do is to stress one or two passages in it that seem to deserve special stressing.

We should recognise to the full the advantages that accrued to native architecture by what Bro. Hobbs terms "the utilization of foreign . . . highly skilled masters as supervisors or advisers of works." A former Prime Minister of France has, in a recent book, made some sapient remarks upon the influence of district on architectural style, and, as a pendant, has pointed out how even the most experienced builders had to accommodate their plans to new surroundings and allow their personal aspirations to be modified by local taste, available quarries, transport facilities, and the like. "Lanfranc," he says,¹ "whether as Prior of Saint Étienne (in Caen) or Archbishop of Canterbury, will not be able to apply to his creations the ideas he may have amassed in Lombardy. Saint Étienne will be inspired by Jumièges; Canterbury Cathedral will imitate the abbey church of Bernay. . . . The Romanesque art of Normandy will penetrate all England, and will inspire work so nearly approaching to the treasures of our own province as to form, even to-day, a powerful bond between two great countries." And later (page 93), alluding to the French architect, William de Sens (William de Seno), who was summoned to Canterbury to supervise the construction there in the twelfth century, he remarks: "At Canterbury I cannot but feel the tie which unites this English capital of the faith to the celebrated abbey whose ruins remain in Bec Hellouin. Once again, Normandy forces us to look in turn towards England and towards France, so as to recall to the two countries the community of ideas which binds them together."

This is a statement, in somewhat rhetorical terms, of the indisputable fact that when a Norman ecclesiastic with a taste for building was translated from his own country to a fatter see in what Geoffrey of Monmouth calls "the best of islands," he would bring his architect and, probably, some of his skilled workmen with him. The superior knowledge and cleverness of these strangers may well have given rise to the legend of the Comacines.

Putting such theories on one side, my own opinion is that a great number of these foreign skilled workers in stone must have come into this country during mediæval times. A curious proof of this came under my own observation quite recently, while paying a visit to the little twelfth-century church of Brookland, in the Kentish Marshes, near Rye. It contains a beautiful stone octagonal font, on which the carved panels represent the seasons of the year; and I noted with surprise and pleasure that the choice of subjects and details were precisely the same as occur in some of the cathedrals of Northern France, details of which can be found in M. Emile Mâle's great work on ecclesiastical art, "*L'Art religieux du XIII. siècle.*"

This example points out for us one of the trade secrets owned by the mediæval Craft; that is, the knowledge of how a sacred image or symbol, or a series of them, should be portrayed or grouped; there was only one right way of representing it or them, and all the other ways were regarded as wrong. Thus we find the Craftsman in Kent illustrating his theme by precisely the same allegorical figures as were being employed by brother artists in Chartres and a dozen other places as far removed from one another.

The subject is too vast for more than a mention on the present occasion: this much, however, I may advance as a personal theory: that the identity of practice in grouping symbols which was common to masons of different nations seems to argue a very good understanding between the members of the Craft,

¹ "Amid the Forests of Normandy," by Edouard Herriot. English translation by John Heron Lepper, 1926; p. 62.

as a Craft, and irrespective of nation. The facts themselves are beyond dispute, but if we begin to argue from them disputes would be certain to arise; so I will refrain.

It would be quite possible, I think, to illustrate the relations between the Lord and his Freemason by evidence drawn from a very much later period than that dealt with in Bro. Hobbs' paper, for this evidence would show the existence of ancient customs; and there is nothing so indestructible as a custom unless it be a symbol. I have in my mind's eye the diary of the Earl of Cork who was a great builder in Dorset and Munster in the early years of the seventeenth century. In this personal record we find many intimate details of Boyle's dealings with his workmen; how he employed skilled Bristol Masons to shape stones, which were afterwards shipped into Ireland and set up in place by his local Irish Masons; his contracts for building near Sherborne and elsewhere; the way in which he stood by his workmen when they got into trouble; his little presents to them to ensure good workmanship; his laudable habit of beginning any new building operation by invoking the Deity; all of these things have a truly mediæval flavour, and would perhaps help to throw light on social conditions prevailing in yet earlier times. However, this is hardly the time to introduce them to your notice, so I will conclude by heartily supporting this vote of thanks to Bro. Hobbs.

Bro. C. F. SYKES said:—

I wish to add my word of thanks to Bro. Hobbs for his paper, reading which has given me much pleasure.

There had been, as Bro. Hobbs puts it, some peaceful penetration of the Norman style of architecture into England prior to the Conquest. I was somewhat surprised recently to see among the ruins of the Abbey of Jumièges some signs there at least of peaceful penetration in the opposite direction, for on the S.W. side of the main building are evidences of Saxon work.

The particular point to which I wish to direct attention is that of the intrusion of foreign workmen into England. During the period which Bro. Hobbs designates, the "Conquest period and later," I think there is presumptive evidence of the presence of a much greater number of foreign workmen in England than Bro. Hobbs is inclined to allow.

The Norman Period was one of great building activity and the amount of work accomplished is astonishing. This activity, moreover, was immediate after the Conquest and continuous. Look through a list of only the principal buildings upon which work was commenced before 1200, compare the skill which is exhibited in Norman construction with that which preceded it, and one is driven to the conclusion that there must have been a large number of foreign workmen employed.

In a little handbook entitled, "English Architecture at a Glance," published by the Architectural Press, occurs the following:—

"Norman architecture was introduced at the time of the Norman Conquest, and so rapidly did the new style spread throughout the land that when the country had quieted down after the upheaval caused by the invasion, hundreds of cathedrals, monasteries, abbeys and parish churches had already been erected."

Dr. Cunningham, in "The Growth of English Industry and Commerce," holds that there was a large immigration of artisans, merchants and builders, which began soon after the Conquest. At page 144 he writes:—

"There has been so much rebuilding at different times, so much destruction at others, that it is difficult for us to form any conception of the actual amount of masons' work that was accomplished under the Normans and early Plantagenets; the abbeys and cathedrals which were erected then may be

“counted by tens, and the parish churches by thousands. Anyone who will take a single county and look for evidences of Norman, Transitional and Early-English work, may easily convince himself with his own eyes that this is no exaggeration.”

On pages 187 and 188:—

“Many monuments remain and give unimpeachable evidence of a large incursion of builders at all events. The few stone buildings which date from the time before the Conquest are different in style and workmanship from those which were erected in the twelfth century, but the twelfth century was a time of extraordinary activity in masons’ work of every kind. There are numberless abbey churches and cathedrals which still bear witness to the skill of the Norman builders; but they give but a small idea of the amount of work which was going on at that time. However it may have been altered since, the fabric of very many of the parish churches of England still supplies evidence that the present buildings were first erected in the twelfth century; possibly the churches before this date had been usually constructed of wood; and the parishes throughout the length and breadth of England seem to have vied with each other in substituting new churches of stone. But besides these ecclesiastical edifices, many castles were reared. From Rochester to Carlisle, from Hedingham to Ludlow, the land was studded with huge fortresses. Both in design and in detail the masonry of the time bears witness that it comes from the hands of the men who practised the arts as they were followed at Caen. When we consider the number of these buildings which are still standing, though with more or less of subsequent alteration, and the tedious labour that was required to erect them, we cannot but feel that a very large number of masons and builders must have come in with the Conqueror.”

Professor Ashley, in a review of the Second Edition of Cunningham’s work, questioned this immigration of alien craftsmen. The author, in an appendix to a later edition, gives the result of further researches, which strengthen his previous view.

On page 649:—

“That there was a great development of building shortly after the Conquest is obvious from the remains which survive. The stone churches, indeed the stone buildings of any kind, erected before the Conquest were probably very few in number, as wood was a favourite building material; the masonry which remains from pre-Norman times has some peculiarities of structure, while the workmanship is coarse, though effective. The beautiful masonry of the Norman castles and churches could scarcely have been executed by the less skilled English craftsmen, while it has its exact parallel in contemporary buildings in Caen. When we remember, too, the extraordinary number of stone buildings erected in this country in the twelfth century, it is difficult to see where all the masons could have come from; fragments of stone-work in one church after another go to show that churches which have been subsequently restored in the fourteenth or fifteenth centuries, were originally built in Norman times; masons were at work in every part of the country, building, after a foreign fashion, and with foreign skill, within a century after the Conquest. Stone was frequently imported from Caen; and that there was frequent intercourse between the workmen on both sides of the Channel appears from the simultaneous improvement in the art which took place in both countries in the twelfth century. In other cases, where Flemish fonts are found in the churches, it seems possible that the fabric was due to Flemish hands. The men of the Low Countries had a high reputation as builders in the succeeding century, and some were brought to do work even then; though by that time the art had had every chance of taking deep root in English soil. Bishop Poor of Salisbury employed Flemings in the building of his magnificent church, and there are traces of their presence at the erection of Llandaff Cathedral, of Caerphilly Castle, and in Leicester, in the thirteenth

"century. The continued reliance on foreign skill raises a presumption that "the best work of the preceding age had been done by imported craftsmen; "indeed, skill in any manual art can only be transferred from one land to "another by transferring the men who practise that art."

That there were close friendly relations between the craftsmen on both sides of the Channel appears to be supported by Bro. Vibert in his 'Story of the Craft,' where, on page 10, he alludes to the similarity of styles in Northern France and England and on page 25 to the developments in France being followed by similar developments in England.

This points to the fact that advancements in architectural design and structure were not only the results of native talent and skill and that the developments in England were directly affected by foreign workmen.

As another indication of foreign influence it is not unworthy of notice that the word 'Mason' did not come into use until the twelfth century and then in France. It appears to have become established as the designation of the English Craftsman at about the time Chaucer was writing English in England, soon after the outbreak of the Hundred Years War, which interfered with the parallel developments of architecture in France and England and left each afterwards to advance on individual lines.

Bro. H. POOLE writes:—

I think Bro. Hobbs is to be congratulated on what may, even in these days, be fairly called a pioneer effort. With the exception of Dr. W. Cunningham's paper of 1913 on the "Organisation of the Mason's Craft in England" (which was reprinted in Misc. Lat., Vol. x.), and perhaps also of Wyatt Papworth's paper of 1868 (which Cunningham quotes), I know of no systematic attempt on any suitable scale to get down to the bed-rock facts as to the organisation and functions of the mediæval Mason. And I hope that this paper will lead to a much closer scrutiny of the mass of operative material (published and unpublished) which is available for the student, in 'Fabric Rolls,' Contracts, Gild records, and Rolls of Freemen, and perhaps to the discovery and publication of more such records.

Little attention has so far been paid to the subject, except as regards London, where conditions cannot have been quite the same as in the provinces. At York, where conditions must have been somewhat similar—where, for example, in the early 15th century, there was sufficient Church building to employ a *Town* gild—the Cathedral Masons appear to have been largely independent of the City as regards freedom to work. The 'Fabric Rolls,' in the edition by Raine for the Surtees Society, are very inadequate in the matter of the names of the Masons. Between 1350 and 1446 there are 71 names of men employed in the building trades, including those of carpenter and glazier; of these, only 22 appear in the City's roll of freemen, which seems to be *fairly* complete; and of these 22, no less than 3 obtained the freedom of the City *after* they were employed on responsible jobs at the Minster. The transcription of the complete rolls might lead to much valuable light being thrown on the relationship between the two bodies.

To give another illustration of the type of evidence supplied by such documents: the expense-roll for the building of the Kitchen at Durham in 1368 (not, I believe, published) shows a John Lewyne as Master Mason; while a 'Johan Lewyn mason' contracted for work at Bolton in Wensleydale in 1378 (A.Q.C. x., 70)—doubtless the same man, engaged on buildings in one case for the Prior of Durham and in the other for a lay employer.

I am strongly inclined to accept Bro. Hobbs' conclusions; but only such material as I have quoted, in the largest possible quantities, can fully establish the facts. It has long been a matter of astonishment to me that such research has not been undertaken; and if Bro. Hobbs succeeds in arousing a new interest in the subject, this paper will not have been in vain.

BRO. W. J. WILLIAMS writes:—

This Lodge and the Craft generally are greatly indebted to our Essayist for the illuminating and instructive paper he has produced, as well as for the discreet way in which he has repeatedly and emphatically limited the scope of his conclusions. Even in the course of enumerating the various matters which he has excluded from immediate consideration he has furnished us with many topics for future study.

As to the movements of Masons in the course of doing or obtaining their work, it seems desirable to note that Bro. Hobbs states that "it cannot be denied" that Masons were at times migratory, although many were not." Even if a Papal Bull, Diploma, or Patent were to be found, it would not follow that such migrations were made in pursuance of it. The necessity of the case is sufficient reason to account for all such movements in England as are in evidence. The occasional emigration of external Masons into England, such as is referred to by the Venerable Bede as having taken place about 675 A.D., when Benedict brought Masons from Gaul, gives very slender grounds for inferring the existence of an organised School of Masons emanating from the Comacines.

The position seems to be that throughout his paper Bro. Hobbs has proved, and more especially in post-conquest times, that the ecclesiastical and other masonic work of the country was done by or under the direction of men whose names are known and on record, and consequently there would not have been room for other workers. Had they presented themselves they might have been told "from the lateness of your application the principal offices are already filled." The actual workers so named are, in the main, English residents so far as structural work is concerned, as distinguished from a few special cases where decoration rather than construction was wanted.

The book entitled "The Cathedral Builders" places very considerable stress on the recurrence of certain architectural details as evidencing a collegiate solidarity in the persons of the builders who utilised similar forms. Such a method can easily be carried too far and is in itself an insecure base for the construction of a conclusive argument.

There was more travelling from one country to another in mediæval times than we usually realise, and the facilities for travelling on land were not very considerably improved between Roman times and the beginning of the 19th century. Ecclesiastics (including Scholars), Artists and Noblemen were frequently going from their own homes to and from Rome, the Holy Land and other places, and thus anything especially noteworthy in the building of important edifices would readily become known as to its general design. The transmission of designs in this way dates back to very distant ages, and it will be in the recollection of most of us that King Ahaz when he went to Damascus to meet Tiglath-Pileser, King of Assyria, saw an altar that was at Damascus, and sent to Urijah the priest the fashion of the altar and the pattern of it according to all the workmanship thereof, and Urijah the priest built an altar according to all that King Ahaz had sent from Damascus. (II. Kings, xvi., 10, 11.)

Presumably there never was a time when it required any abnormal skill, in a builder who knew his work and had the artistic faculty, to carry into execution any plan or design the general idea of which was communicated to him by an intelligent and interested traveller who had seen such an edifice in some foreign land. The influence would sometimes be reciprocal as between East and West; between England and the Continent.

Neither the Comacines (whoever we may include under that designation) nor any other body of men had or could possibly have a monopoly of the architectural and other artistic impulses.

Bro. Hobbs has referred to Henry de Yevele (which I believe really means Henry of Yeovil). He died in 1400 and according to the *D.N.B.* he was at work at Westminster for the King as early as 1356. The Patent Rolls for the reigns of Edward III. and Richard II. throw very considerable light upon the history of the Craft during that period. Even in connection with Henry de

Yevele alone we find him named as keeper of London Bridge and the works thereof (13—); in 1369 (43 Edw. III., p. II., m. 25) a patent conferred upon him for life the office of disposer of the works of Masonry in the Palace of Westminster and the Tower of London, with 12d. a day and a Winter Robe yearly out of the Wardrobe of the suit of the Esquires or its equivalent in value. This however was but an extension of a grant made 9 years before in the 34th year of that reign during the King's pleasure. The 1s. a day was afterwards commuted as to all but 25 shillings per annum by the grant of certain Manors having a slightly less annual value, namely £17 per annum as against £18 5s. per annum. Henry de Yevele was also employed in connection with works at Rochester Bridge, at Canterbury, and at Winchester.

For these and other works Masons were needed and accordingly patents were granted, of which I quote a few specimens which seem to indicate that in those days to be a Mason was not to be Free.

1st March, 1370. 1/4 Edward III., part 1, memb. 24.

Appointment of Master Henry Yevele to take 50 hewers of stone in London and the Counties of Middlesex, Essex, Kent, and Surrey, and bring them to Orwell or elsewhere as the King shall order so that they be there by 1st May next at latest ready to set out from thence at the King's wages whither he shall appoint and arrest and commit to prison until further order all contrariants.

There was also a like grant to Master William de Wynford to take 50 hewers of stone in the Counties of Somerset, Dorset, Oxford, Berks, Northampton, Bedford, and Buckingham, and bring them to Orwell as above.

These two patents indicate that Masons of the class referred to were expected to be found in a wide area.

1377. 1 Richard II., part 1, Membrane 27. 10th July, 1377.

Appointment of Henry de Yevele to take Masons (cementarios) wherever found except in the fee of the Church and put them on the King's works at the Palace of Westminster and the Tower with power to imprison the disobedient.

May 7, 1378. 1 Richard II., part v., memb. 7.

Appointment of Master William Wyndford and Master Henry Yevele to choose and take and set to work at the King's charge as many stonemasons and other workmen as shall be necessary for the works ordered at Southampton excepting the fee of the Church.

[These two patents also show that there were Masons specially exempted as being employed by the Church.]

14th March, 1381. 1/4 Richard II., part 2.

Appointment of Master Henry Yevele to take 30 Masons without the fee of the Church in the City and suburbs of London and the Counties of Kent, Essex, and Middlesex, and deliver them to William Lakenhethe, Sergeant-at-Arms, for service in Brittany with the King's Uncle, Thomas Earl of Buckingham.

11th May, 1381. I have a note that on this date protection was granted by patent for one year for William Londeney, mason, working with the Abp. of Canterbury on the new city wall of Canterbury.

13th March, 1393. 16 Richard II., part 3, membrane 25.

Appointment of John Mayhew and John Russe, the King's workers of marble columns in the Church of St. Peter Westminster to take personally and by deputies in Dorset at reasonable wages the necessary masons workmen and servants of that art and ships, wains, and carts for carriage for the said work.

Other instances could be given of similar operations with regard to the impressment of Masons, but I refrain. Brother Hobbs indicates in his paper that he was fully cognisant of these matters so the fact that I am able to call attention to them in some detail is due to his forbearance and not to any oversight on his part.

Bro. Geo. W. BULLAMORE writes:—

A tradition is something passed down by oral, as apart from documentary transmission. Bro. Hobbs suggests that we should dismiss as fabulous traditions, the gilds of travelling masons and the belief that the first free masons in this country were protected by a Papal Bull in the time of Henry III.

Herbert in his *History of the Livery Companies* says:—"Gervase of Canterbury speaks of both French and English, skilled in stone and woodwork travelling in gilds or societies for the purpose of building." I have little doubt that the popular idea is derived from Herbert, and as he gives a twelfth century historian as authority for the statement it does not fulfil my idea of tradition.

The only statement concerning the origin of the Freemasons which antedates the loss of the documents of the Company of Freemasons attributes their origin to a Papal Bull in the time of Henry III. The belief is said to have been common to Dugdale, Ashmole and Wren. There was then in existence a document (quoted as to the livery in 1724) which contained the declaration of the Freemasons made before the Mayor and Aldermen in 1481¹. Such declarations by other gilds give the origin and object of their society. If we decide that this statement as to the Papal Bull came down by tradition we infer that historians curious as to the origin of the Freemasons failed to consult the Freemasons' records or else that the Freemasons did not declare their object and origin like other gilds in the past. My own opinion is that Dugdale, Ashmole and Wren all knew of this document and that we are not dealing with tradition. In both cases evidence of their fabulous nature must come from counter statements capable of the desired proofs. Till this is produced they are entitled to consideration.

Bro. GILBERT W. DAYNES writes:—

Bro. Hobbs has, in his Paper, not only brought together many suggestive facts, but has also put before us certain aspects of mediæval operative Masonry, which cannot fail to interest all Masonic students. I am so glad that he has made reference to and emphasized the importance of the English Castles in mediæval Masonry. It has always surprised me to find that, in discussing operative Masonry, most Brethren have dealt with Gothic architecture in relation to the ecclesiastical buildings, and have ignored the erection of the enormous number of castles, which were constructed all over England and Wales, and of which the ruins of so many still remain to tell us of their former greatness.

It seems quite clear from the facts adduced by Bro. Hobbs that the term "Cathedral Builders," for any class of Mason, is a misnomer. Many of the Masons who built our Cathedrals must certainly have assisted in the erection of Abbeys, Priories, Churches and other Ecclesiastical buildings, as well as taken part in the construction of those stone Castles which were erected during the same period. It may, however, be pointed out that in nearly all the examples given by Bro. Hobbs the Master Masons were the King's Master Masons, and as such would of necessity be available for the building, or repair, of the King's Castles. It would therefore be of still greater interest to the Student if Bro. Hobbs could amplify his Paper by giving examples of Master Masons, not so highly placed, who had charge of the erection, or took part in the construction, of both Ecclesiastical structures and Military Castles. The presence of similar types of architectural ornaments in Castles and Churches goes far to indicate that the same skilled Masons were employed on both.

Accepting Bro. Hobbs' statement that there were no Gilds of Cathedral Builders, but that "men in charge of the construction of great ecclesiastical buildings were also engaged on castle or other structures," there is another aspect of the matter upon which Bro. Hobbs does not touch. Nowhere in his Paper is there any answer to the question: Were those Masons, who built the

¹ Printed in full at A.Q.C., xxvii., 82-84.

Churches, Castles, &c., the same as those who formed the Mason Gilds in the various Towns in England? Or, to put it in another way: Has Bro. Hobbs any affirmative evidence to demonstrate that Gild Masons left their Gilds and Towns to assist in the erection of Cathedrals, Monasteries, Churches and Castles? Personally I have not been able to find any such evidence, and therefore hesitate to believe that, except perhaps under impressment, the Gild Masons from the Towns did assist in the construction of those Castles which were so often erected to dominate the towns in or near to which they were built. In this connection I refer, of course, to Master Masons, or Freemasons. The MS. Constitutions and the Masons' Gild Ordinances show a very different attitude of mind towards the Mason Craft as a whole. A careful comparison of the two seems to point to the fact that at some period the Gild Masons were separate from those Travelling Masons who erected many of our Castles as well as our Cathedrals, Abbeys and other important Ecclesiastical buildings, although after the Reformation the Travelling Masons would doubtless have migrated to the Towns and gradually have joined the local Gild.

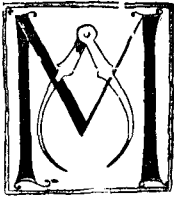
With regard to the query by Bro. Hobbs as to the ownership of the Masons' tools, I would refer him to Apprenticeship Indentures for a part answer. Amongst the muniments of the City of Norwich there is a Book in which are enrolled several Apprenticeship Indentures of Masons. In most of these, dated from 1554 to 1560, it will be found that the Master Mason had to find the Apprentice at the end of his term with certain tools. (*A.Q.C.*, vol. xv., p. 212.)

I am sure we are all grateful to Bro. Hobbs for having re-opened this wide subject—the operative Masons of mediæval England—and the facts that he has collected should prove of considerable value to any student studying this phase of Freemasonry.



REVIEW.

ART AND THE REFORMATION, BY G. G. COULTON.



MEIDIEVAL, or Gothic Art, has been the subject of countless works. One of the most recent upon this subject, but written from a fresh view-point, is *Art and the Reformation*, by G. G. Coulton. In a well-illustrated Book, containing 595 pages, divided into twenty-five chapters, with thirty-five Appendices, the Author has "sought to trace very briefly the rise and decay of Medieval Art, and thence to argue first that its origin was less definitely religious than is commonly supposed; secondly, that its decay was gradual—a logical and natural consequence of its evolution—and lastly, that its deathblow came not so much from the Reformation as from that general transformation of the western intellect which we call the Renaissance." With regard to *Art*, he confines himself "mainly to Architecture and its subsidiary arts during the Middle Ages and the early Reformation period"; and with regard to *Religion* he confines himself to the Christian religion as conceived (to take two rough dates) between A.D. 1000 and 1600." Mr. Coulton reminds us that the great building era which set in during the eleventh century taxed the builders' resources to the utmost: that great churches and castles were wanted and masons and carpenters gradually rose to this greatness; and that, later, greater and greater churches and castles were needed and the masons and carpenters rose to these more insistent demands until they reached their limit in structural design and ornamentation. But as soon as the ornamentation became superficial—a veneer rather than an essential constituent of the building itself—then Gothic Art began to decline, and thus the decadence in Art set in long before those religious changes to which such decadence has been attributed. Summing up, he asserts that "though it is true that Art and Religion from A.D. 1000 to 1600 and later, went through a very similar evolution, yet it was not entirely the course of Religion which dominated that of Art; we have no real excuse for talking of Religion as the bed through which the stream of Art flowed. Each evolved in accordance with wider social influences."

In support of his views the Author has declined to accept mere generalizations made from time to time upon faith of others who have gone before, but has gone to the fountain head—the actual records of the Middle Ages. From such sources he has brought together a wealth of material, and by the use of copious extracts has enabled us to learn "what contemporary writers of the Middle Ages have actually to tell us on the subject of Medieval religion and art in their mutual relations." Thus we have at our disposal a source-book, systematically arranged, with the Author's comments and views upon the "emergent problems."

The first four chapters are devoted to the rival claims of the Monastic and Lay Artist. With regard to the former, Mr. Coulton makes it quite clear, from contemporary records, that the Monastic Artist is the exception, and that even more exceptional were the Monastic workmen-builders. In the main the construction of Monastic and other ecclesiastical buildings was through the ordinary building trade of the period. He emphasizes the fact that Gothic Art

"is not in any real sense a Monastic art, although monks were certainly among its most liberal patrons, being able to spend far more money upon building than most other people, and struggling with a natural and healthy rivalry to outdo the bishops, as the bishops strove to outdo the monks." He asserts that "even in the Monastic period of architecture, the greatest buildings were often raised by hordes of comparatively unskilled labourers, free or unfree, whose numbers compensated in some measure for their want of technical skill." Further, he quotes examples to show that Master-Masons were sometimes even serfs, the latest case he mentions for England being 1304. The anonymity in medieval art is discussed. Illustrations are given of English Masons, such as Andrew Swinnow and Thomas Bate, who did record their names on their work; but it is pointed out that similar examples are hard to find. The impost system is referred to, and instances are given of important English buildings which were to a great extent built by pressed workmen in the fourteenth and fifteenth centuries. The next chapter is devoted to four self-characterizations, viz., the North-German Monk, Theophilus (d. circa. 1120); the French Master-Mason, Villard de Honnecourt (d. c. 1260); the Italian Painter, Cennino Cennini (d. c. 1420); and the South-German Albrecht Dürer (1471-1528). That of the French Master-Mason naturally possesses the greatest interest for Freemasons. There is much to be learnt from the drawings, &c., in Villard's Album, which we are told is "a testimonial to the variety of a master mason's jobs and to the active thought and discussion which went on in the lodge."

Chapters vii. to xii. are full of useful material for all Masonic students, being devoted to the Operative Freemasons and their work. Mr. Coulton thinks it probable that the term "free-mason" meant a worker in free stone, but admits that the other view, that the word meant one who had the freedom of the town, is deserving of consideration. In his sketch of the Operative Freemason there is, needless to say, much that has appeared elsewhere; but the wealth of references to medieval records makes it fascinating to read and useful for the student. The records of the German Steinmetzen are considered in conjunction with the Craft traditions as set out in the Regius Poem and Cooke MS. It is doubtful whether Mr. Coulton has quite appreciated the exact nature of the former, with its poetic licence and added material from other works. Then, too, the repetition in the Cooke MS. and its differences from the Regius Poem has led him to state that "the variations are such as practically to disprove the claim of each MS. to represent an ancient and settled tradition." With regard to the Masons' claim that Athelstan was the founder of the Craft in England, he says "there can be little doubt that the suggestion came from the suggestion of *stane*, *stone*, in his name." The Author also has interesting theories as to the creation of the traditional history of the Craft by the composers or writers of the MSS. just referred to.

The importance of the Mason's Mark is very present to the Author's mind, and he points out "the crying need for some scholar with sufficient leisure to assimilate these scattered records and work out a full synthesis." With regard to the "banker-marks"—the mason's sign-manual which he set on his finished stone before it left the banker, or working-bench—Mr. Coulton considers that "all the indications point to the probability that, originally, the mark system had not been invented by the workmen but imposed by their superiors, and that such compulsion remained an essential characteristic throughout our whole period, at least." Examples of the same mark in different buildings, showing similar characteristics, are given; and it is shown how the actual master mason can be traced by the similarity of distinctive designs in different churches. We are warned not to confuse the position marks with the banker marks, and many instances of the use of the former are given. After the Author has discussed the Hand-grip, as the means of recognition between Masons, and has also commented upon sundry gild regulations affecting the Craftsmen, he interposes a chapter which deals in detail with the building accounts relating to Eton College and King's College, Cambridge, premising that the same man was called mason, freemason and master-mason, and that "it is probable,

therefore, that we shall never be able to define exactly the different masonic titles, and that they were seldom or never exactly differentiated in fact." To those who have not already studied these accounts, the extracts given, and the deductions made therefrom, are of considerable interest.

Chapter xi. is headed "From Prentice to Master," a title which sufficiently indicates the subject treated. Masons undoubtedly came from a poor social status; and, although they must in the main have been wanderers, we are warned to avoid "the idea that these men formed a definite type, apart from the society of their time." Here, again, Mr. Coulton has collected many original sources from which to develop his points. The wanderings of the Mason are well brought out in the chapter that follows, in which we have a make-believe story of some Norfolk Masons and their families going from place to place, but we are told that there is nothing of importance in the story "for which vouchers could not be given, in the sense that it, or something like it, did really happen."

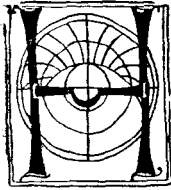
The Book now, to a great extent, takes leave of the Masons as builders; and although, here and there, old building contracts and other records are quoted, which are valuable to the Masonic Student if previously unknown to him, yet, in the main, chapters xiii. to xxv. deal with the Author's chief subject-matter—Art and the Reformation. Thus a suggestive chapter on "Symbolism" is followed by others on "The People's Mind," and "The Poor Man's Bible." There are also chapters on "Art and Religion," "Architectural Finance"—dealing with the raising of money for church building—and "The Puritan Revolt"; while the remaining chapters deal with the Renaissance, the rise of Protestantism and the Reformation. It is the Author's contention that the Renaissance did a great deal to open men's eyes as to the fabulous nature of much which had inspired the best of Gothic art, and that it cannot seriously be contended that it was Protestantism which killed Medieval Symbolic Art.

Many of the Appendices are very valuable, and all excerpts have their respective sources given in the notes. Throughout the whole book there is much to interest and instruct the Masonic Student. In his Preface the Author states that he has made "an honest attempt to get at actual realities," and the attempt is certainly a very good one. Mr. Coulton's reputation as a scholar of Medieval History, and the attractive manner in which he has made the various records of the past speak for themselves, should commend *Art and the Reformation* to all Masons, but especially to those who are making a study of the Operative period of Freemasonry.

GILBERT W. DAYNES.

7th November, 1928.

NOTES AND QUERIES.



HENRY REDMAN, MASTER MASON, OPERATIVE FREE-MASON.

—At p. 105 of vol. xxxix. there is a note on Henry Redman, one of the master masons who presided over the building of Westminster Abbey, in which the inscription on his monument at Brentford is given in full. By the kindness of Bro. L. S. Fosbrooke, of Arcadian Lodge No. 2696, I am now able to reproduce a photograph of the actual monument, in which the words "chef de mason" can be made out at the beginning of the second line of the inscription. Unfortunately the monument has been much damaged in the past, but it is now properly protected behind glass, and preserves for us the memory of a great craftsman of old days.

Dr. Desaguliers.—In his "Life of John Theophilus Desaguliers," printed in *A.Q.C.*, xxxviii., p. 288, Bro. Stokes quotes a reference to the Will dated 29th Nov., 1743, proved 1st March, 1743-4, of the aforesaid Grand Master. The following extract from Register Anstis, fo. 68, of the Prerogative Court of Canterbury, adds a little to our information.

The Will describes the Testator as John Theophilus Desaguliers, Doctor of Laws, but contains no reference to his position as a clergyman. He describes himself as "being in a very infirm state of health and willing to settle what it has been pleased God to bless me withall before I depart hence." After some devout Christian expressions he proceeded:—"Let my body be buried at the discretion of my Executor hereafter named. I desire that all my just debts may be fully paid and the remainder of my personal estate . . . I do give and bequeath unto my dear son John Theophilus Desaguliers to his only proper use and behoof, my other son Thomas Desaguliers being sufficiently provided for."

The Testator then appointed the said J. T. Desaguliers his sole executor.

The Will was signed by the Testator on the said 29th Nov., 1743, in the presence of Kemble Whatley, Benjⁿ. Hadley, and Michael Fletcher.

Probate was granted to the Executor on 1st March, 1723-4, as above stated. The Probate Act does not record the value of the Estate; but the terms of the Will would lead us to infer that at the time he made it the Testator thought he was conferring a real benefit on his said son. No time was lost in obtaining Probate; indeed, it was taken out the day after the death and three days before the Funeral. In these days of heavy death duties such expedition would be impossible.

The Testator left a Widow but does not mention her.

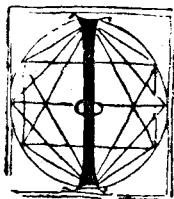
3rd Oct., 1928.

W.J.W.



Monument to Henry Redman, in St. Lawrence Church, New Brentford.

OBITUARY.



It is with regret that we have to record the death of the following Brethren:—

Ernest William Adair, of Nimes, France, early in 1927. Our Brother was a member of Grecia Lodge No. 1105 and P.M. of Lodge No. 43 (Egypt C.). He was a Life Member of our Correspondence Circle which he joined in May, 1914.

Thomas John Armstrong, of Newcastle-upon-Tyne, on 20th April, 1927. Bro. Armstrong had attained the rank of P.Pr.G.W., and P.Pr.G.R. (R.A.). He was a Life Member of our Correspondence Circle to which he was admitted in February, 1890.

John Headon Boocock, of Birmingham, on 8th June, 1927. Our Brother held the office of Pr.G.Treas., and had been appointed P.Pr.A.D.C. (R.A.). He was elected to membership of our Correspondence Circle in May, 1909.

George Dayrell Callender, of Harpenden, Herts., on 22nd April, 1927. Bro. Callender was a member of West Kent Lodge No. 1297, and P.So. of the R.A. Chapter attached thereto. He had been a member of our Correspondence Circle since March, 1912.

Gilbert Thomas Cossens, of Bristol, in December, 1926. He joined our Correspondence Circle in the same year.

C. W. P. Douglas de Fenzi, of Pietermaritzburg, on 28th June, 1927. Our Brother was a Past Grand Deacon in Grand Lodge and Dis.G.Sec. for Natal. For many years Bro. Douglas de Fenzi acted as Local Secretary for the Correspondence Circle in his District.

Alfred T. Drysdale, of Buenos Aires, on 29th September, 1926. Bro. Drysdale was P.M. of St. Andrew's Lodge No. 3706 and a member of Connaught Chapter No. 1025. He joined our Correspondence Circle in May, 1918.

Alfred Gates, of Sherbourne, on 21st April, 1927. Our Brother was seventy-four years of age and had attained the rank of Past Assistant Grand Director of Ceremonies in Grand Lodge and Past Grand Standard Bearer in Grand Chapter. He had been a member of our Correspondence Circle since January, 1911.

Francis George Hall, of Bristol, on 12th June, 1927. Bro. Hall was admitted to membership of the Correspondence Circle in 1926.

Walter Holt, of Cleveleys, on 6th May, 1927. Our Brother held the rank of P.Pr.G.St.B., East Lancs., and was P.Z. of Wisdom Chapter No. 283. He joined our Correspondence Circle in March, 1918.

George Jackson, of Durham, on 10th April, 1927. He was a member of the Marquis of Granby Lodge No. 124, and was elected to membership of our Correspondence Circle in May, 1918.

James Thomas Marson, of Stafford, on 21st December, 1925. Bro. Marson was a P.Pr.G.W., and P.Pr.G.Sc.N. in his Province. He was a Life Member of our Correspondence Circle which he joined in November, 1893.

John Joseph Lloyd Murphy, of Evanston, Ill., on 24th August, 1926. Our Brother was S.D. of Lodge No. 524 (Ill.), and Sc. of Chapter No. 141. He was elected to membership of our Correspondence Circle in May, 1921.

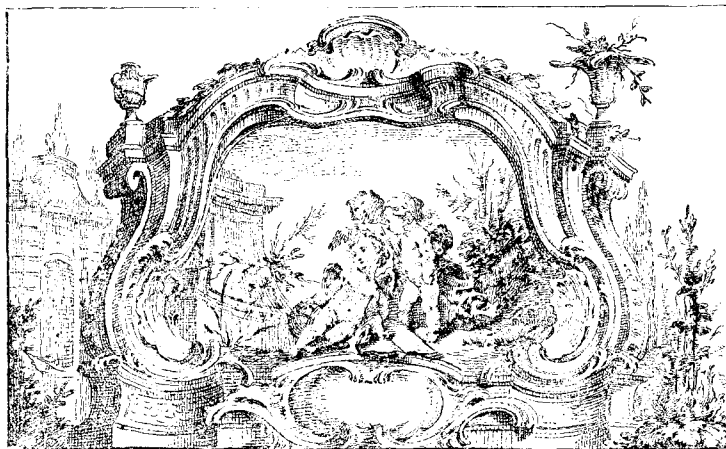
William Richardson, of Guisborough, Yorks., in 1927. Bro. Richardson was a P.Pr.G.W. (Yorks., N. & E. Riding), and had been a member of our Correspondence Circle since January, 1898.

Walter Herbert Rollason, O.B.E., of Llandudno, on 19th February, 1927. He joined our Correspondence Circle in 1926.

Charles Smith, of Southfields, London, S.W., on 4th May, 1927, in his eighty-seventh year. Bro. Smith was a member of the Royal Athelstan Lodge No. 19. He was elected to membership of our Correspondence Circle in October, 1895.

Bolton Dan Taylor, of Leeds, in 1927. Our Brother was P.M. of Aurora Lodge No. 4047, and a member of the Philanthropic Chapter No. 304. He joined our Correspondence Circle in 1924.

David Norrie Youle, of Sutton, on 10th June, 1927. Bro. Youle had attained the rank of Past Assistant Grand Director of Ceremonies in Grand Lodge, and Past Grand Standard Bearer in Grand Chapter. He had been a member of our Correspondence Circle since March, 1915.



Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

W. J. SONGHURST, *F.C.I.S.*, P.G.D.

OFFICE, LIBRARY AND READING ROOM:

27, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON W.C.2

→* Ars *← Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
QUATUOR CORONATI LODGE NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY. W. J. SONGHURST, P.G.D.,
AND LIONEL VIBERT, A.G.D.C.

VOLUME XL. PART 3.

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W. J. PARRETT, LTD., PRINTERS, MARGATE.

1928.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising therefrom to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge from becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas, and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The Library has now been arranged at No. 27, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meeting are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather associates of the Lodge.

2.—The printed *Transactions* of the Lodge are posted to them as issued.

3.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

4.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions*.

5.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no literary, artistic, or scientific qualification. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the *Transactions* previously issued in the same year.

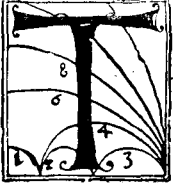
It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

FRIDAY, 7th OCTOBER, 1927.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. W. W. Covey-Crump, W.M.; John Stokes, P.G.D., I.P.M.; George Norman, P.A.G.D.C., S.W.; Lionel Vibert, P.Dis.G.W., Madras, P.M., as J.W.; W. J. Songhurst, P.G.D., Secretary; Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C.; H. C. de Lafontaine, P.G.D., S.D.; J. Walter Hobbs, P.A.G.D.C., I.G.; J. Heron Lepper, P.Pr.Ins., Antrim, P.M.; W. J. Williams; and T. M. Carter, P.Pr.G.St.B., Bristol.

Also the following members of the Correspondence Circle:—Bros. F. M. Rickard, P.G.S.B., J. A. Y. Matthews, P.G.D.C., Ben. Pollard, A. Rahman, Jos. T. Whitehead, G. W. South, R. J. Sadleir, F. Bare, Geo. Elkington, P.A.G.Sup.W., A. Tosio, G. E. W. Bridge, Sir A. A. Brooke-Pechell, Robt. Colsell, P.A.G.D.C., Henry T. Walker, F. Lace, P.A.G.D.C., T. Lidstone Found, Walter W. Caffyn, J. Toon, F. J. Asbury, A.G.D.C., W. Digby Owens, P.A.G.St.B., F. M. Wakefield, P.G.Purs., Geo. Simpson, W. Francis, H. F. Whyman, P.A.G.St.B., F. K. Jewson, A. F. Ford, A. R. Boulton, L. G. Wearing, A. Chichele Rixon, S. J. Bowers, Cecil Powney, P.G.D., Fred. I. Mote, J. F. Halls Dally, W. Davie, B. Telepneff, Allen Davis, W. Emerson, A. B. Napier, A. Sutherland, W. Young, Edward M. Phillips, Percy H. Horley, W. T. J. Gun, E. Warren, W. D. Hirst, H. W. Chetwin, A. E. Gurney, F. J. H. Coutts, G. Pear, Albert D. Bowl, Wm. Lewis, George Young, Wilfred Brinkworth, R. Wheatley, B. Ivanoff, W. F. Swan, H. Johnson, Henry A. Matheson, S. W. Rodgers, Wm. Butcher, F. Vuillermoz, R. A. Dickson, Geo. A. Hoskins, and W. E. F. Peake.

Also the following Visitors:—Bros. H. M. A. Rahman, Empire Lodge No. 2108; B. Ashdown, East Surrey Lodge No. 2769; Geo. Sturges, North Shore Lodge No. 440 (N.S.W.C.); R. A. Dix, St. George's Lodge No. 1152; E. S. Gillett, Penge Lodge No. 1815; Geo. F. Henry, P.M., United Service Lodge No. 10 (N.Z.C.); C. W. Waghorn, Bowes Park Lodge No. 3119; F. R. Catchpole, Eltham Palace Lodge No. 2980; C. Komierowski, Dante Lodge No. 3707; G. M. Brown, Queen Mary's Lodge No. 3327; S. L. Smart, Lodge of Equity No. 3692; and O. B. Meadmore and W. G. Shapley, Leigh Lodge No. 957.

Letters of apology for non-attendance were reported from Bros. Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.; Gilbert W. Daynes, J.D.; Rev. H. Poole, J.W.; S. T. Klein, L.R., P.M.; J. T. Thorp, P.G.D., P.M.; R. H. Baxter, P.A.G.D.C., P.M.; Cecil Powell, P.G.D., P.M.; F. J. M. Crowe, P.A.G.D.C., P.M.; E. Armitage, P.G.D., P.M., Treasurer; and J. E. S. Tuckett, P.A.G.S.B., P.M.

Bro. Dr. George Norman was elected Master of the Lodge for the ensuing year; Bro. E. Armitage, P.G.D., P.M., was re-elected Treasurer, and Bro. J. H. McNaughton was re-elected Tyler.

One Lodge, one Masonic Society and Thirty-nine Brethren were elected to membership of the Correspondence Circle.

A hearty vote of congratulation was passed to Bro. Gordon P. G. Hills on his appointment, as Librarian of the Grand Lodge of England.

The SECRETARY drew attention to the following

EXHIBITS:—

By the SECRETARY.

PLAY BILLS. Theatre Leeds. Of dates 23rd August 1832, 19th July 1845, 12th November 1845, 30th June 1846. For the benefit of the Widows and Orphans of the Independent Order of Oddfellows in the Manchester Unity.

SILVER STAR. London make, Hallmark 1865. In the centre are the Arms of the Oddfellows and beneath a representation of the parable of the Good Samaritan.

By Bro. H. BLADON, London.

WOODEN BATTLE AXE. "Loyal Hope Lodge, No. 1. 1843. M.U. ESTd. July 1839." "F.L.T. Truth & Justice, Faith, Hope & Charity."

By Bro. WALLACE HEATON, London.

MUG. Sunderland Ware. "The Loyal Independent Oddfellows Arms."

TWO ENGRAVED SILVER PLATE JEWELS. "Reading Lodge No. 24. Esto Fidelis." Both London made with hallmarks of 1812 and 1813 respectively.

STAR (? Silver). In the centre a heart with two clasped hands. Beneath and encircled by inscription "The Black Prince Lodge." On the Star are engraved Roses, Thistles and Shamrocks, and Hearts are shown at four points. It is probable that these do not refer to the Order of Oddfellows.

STAR. Decorated with coloured glass. On one side a group of Figures probably intended to represent Faith, Hope and Charity, and on the other there are emblems including a Heart in Hand and "Goodwill Towards Men" and "Peace on Earth."

PLAY BILL. Printed on satin "By Desire of the Loyal and Independent Sheppy Lodge of Oddfellows. Bell & Lion, Mile Town." At the New Theatre, Sheerness, on Saturday, 23rd March, 1811.

By Bro. DAVID FLATHER, Sheffield.

MS. BOOK of the Lectures of the Grand United Order of Oddfellows, as confirmed at Sheffield in 1822.

By Bro. GEORGE L. LINGSTROM, London.

PROGRAMME of the Centenary Celebration of the Manchester Unity Lodge of Oddfellows, Royal Albert Hall, 1910.

By Bro. W. G. SHAPLEY, London.

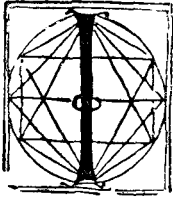
PAPER contributed by him to the *Secretaries' Link*, the Journal of the Manchester Unity of Oddfellows' National Federation of Secretaries, in May 1926, with title "How Old are the Oddfellows?"

A cordial vote of thanks was passed to those Brethren who had kindly lent these objects for exhibition.

The following paper was read:—

ODDFELLOWSHIP.

BY BRO. COL. F. M. RICKARD, P.G.S.B.



IN *Ars Quatuor Coronatorum* will be found several papers on the subject of old-time clubs and societies, of which there were so many in the eighteenth century. Very many of these clubs and societies quickly died out; some, like the 'Gregorians,' and 'Gormogons,' left some trace; others survived, though their general character was materially changed later on. The evident influence of the example of Freemasonry is to be seen in many ways in several of these societies, particularly those which aimed at being more than merely convivial clubs. Amongst the latter was the 'Society of Oddfellows,' now the foremost of English Friendly Societies.

It is not proposed, in this paper, to trace the history of the Society of Oddfellows, but only to endeavour to indicate how Oddfellowship may have originated, and to describe some of its past and present peculiarities.

The known history of the English Society of Oddfellows runs back to about the middle of the eighteenth century. As to the date and manner of origin, nothing definite is forthcoming.

We are told by the historian of the Order—James Thornley, who was a P.G.M. of the Order—that enquiry into the early history of Friendly Societies, from want of positive information, has given a result far from satisfactory. In much that has been written there is a very slight foundation of fact, and for the reason that, of the early history of the societies, the records are so scanty as to be of but little value. As to their origin, still less is known.

There seem to be two possible roots from either of which, or perhaps a combination of both, the Society of Oddfellows may have grown:—

- i. The Society may have been an offshoot from the medieval guild;
or
- ii. The Society may have been the successor or imitator of the early eighteenth century club.

Of neither have we any historical proof.

We know from the Greek author, Theophrastus, that societies of this kind existed among the classic nations of antiquity, nearly 300 years B.C.

"Among the Athenians and other Grecian states, associations were instituted, having a common chest, into which a certain monthly contribution paid by each individual, was deposited, that a fund might be raised for relieving such members of the society as might in any manner have experienced adverse fortune."

So it is safe to assume that benefit societies in some form have existed from Time Immemorial.

We know that in the fourteenth and fifteenth centuries there were in England guilds of every kind, which afforded their members material support. Under forms to a great extent religious, these guilds could fulfil the purposes, on the one hand of a modern Trade Society by rules tending to fix the hours of labour, and to regulate competition, and on the other hand of a modern Friendly Society in providing for sickness, old age, and burial. And we know that, with the guilds of England, the leading objects were the annual assembly of the members on fixed occasions, devotional exercises, conviviality, charity and relief to poor and distressed Brethren and their families.

During the Reformation ruthless hands were laid on the possessions and lands of the guilds, and a blow was struck at the religious guilds of both priests and laity, from which they did not recover. However, we are told by Sir Frederick Eden, who in 1797 wrote a 'History of the working classes of England from the time of the Norman conquest,' that these societies, even after the confiscation of their lands at the Dissolution, continued their stated meetings in the common-room or hall for the purposes either of charity or conviviality; that the associations of the eighteenth century were mainly small clubs, probably fallen away from larger aims, to rise again later; and that it is significant that the first Act which was passed for the encouragement of Friendly Societies designated them as 'Societies of Good Fellowship.'

J. M. Baernreither, a Doctor of Law and Member of the House of Deputies of Austria, having visited England several times purposely to study the conditions of the working classes, in 1889 wrote a book, *English Associations of Working Men*, to which the then Registrar of Friendly Societies—J. M. Ludlow—wrote a preface. In this book Baernreither urges that both Friendly Societies and Trade Unions have a common historical origin, namely, the medieval guild, because he considered the development was controlled by the influence due to a strengthened social element derived from the union of working men in various associations; that these institutions received new birth at the period of large industries; that they owe their existence to the powerful reaction of the working classes against the deterioration of their material condition.

In *The Friendly Society Movement*, written in 1886 by Rev. J. Frome Wilkinson, a member of several Friendly Societies, we are assured that we must go back 300 years in the search for the foundation from which Oddfellowship, etc., sprang, or, rather, in the search of those institutions whose vacant niches the modern Friendly Societies fill; that in the destruction and spoliation of medieval trade and craft guilds we must look for the prototype of the modern Friendly Society system. And Wilkinson agrees with G. Unwin, who, describing the decline of the guilds in his book, *Guilds and Companies of London*, says that there was no violent break in the continuity of Craft development; that the old Guild organisation continued to exist in the towns and in most industries; that when and where it passed away, its death was due to slowly acting economic causes and not to the Act of 1547; that the great landmark of industrial change in England is to be found in the eighteenth, not sixteenth, century; and that coincident with this industrial change were the disappearance of the Guild system and the inception of new forms of voluntary societies more adapted to the altered requirements.

Daniel Defoe, in his *Essay on Projects*, in 1697 wrote that the Friendly Society was no new thing; and he gave a detailed scheme for all sorts of benefits, and urged larger management. He is said to have been the first who, in any writing, mentioned Oddfellowship.

Thus, notwithstanding the suppression of the old forms at the time of the Revolution, spontaneous combinations of handicraftsmen and labourers for the purpose of providing against the accidents of life by means of mutual help, never ceased to exist in some form; and there may not have been any historical gap between the guilds of old times and the modern Friendly Societies, which some writers think took shape as early as the first half of the seventeenth century, at the time when Puritanism abolished the old forms.

That Benefit Societies, which were not primarily convivial societies, did exist in the late part of the seventeenth century and at the beginning of the eighteenth century is clear, for we have records of several. There was the Friendly Society of Free and Accepted Masons, founded in 1737, of which our late Bro. W. Wonnacott has given a full account (*A.Q.C.*, vol. xxix). There were also several other Masonic Relief Societies and Clubs in connection with various Lodges in the Provinces. And again, a number of Trade Benefit Societies, the earlier ones, dating back to the end of the seventeenth century, having been founded by Huguenots who found refuge in England.

There may, therefore, be reason in the argument that the Friendly Societies are institutions which retain an unbroken connection with the old Guilds, and which increased gradually from the latter part of the seventeenth century until, at the close of the eighteenth century, they had acquired such importance as to occupy the attention of the Legislature. But, although it may be said that they were established in England about that period, the first decided impetus given to Friendly Society movement was not until the end of the eighteenth century or beginning of the nineteenth century. That this impetus occurred at this particular date may have been the outcome of the upheaval in connection with the Craft Guilds.

It is important to realise that the Friendly Societies, in their early days, were in no sense provident societies. The members met for social and convivial purposes, and doubtless with ready sympathy raised occasional contributions for the benefit of their sick Brethren; but the relief they afforded was given merely in the form of 'sick gifts.' Gifts were made to only very needy members; and there was no claim by any rule; nor was any regular system of relief introduced until 1829.

We know that the whole municipal, industrial and social life of the Middle Ages moved in the circle of the guild, which controlled the public and private interests of the townsfolk; and eventually the courts of the guilds became powerful. Though of the private and social activities of the Craft Guilds we have little knowledge, and very little testimony remains of the work of voluntary mutual assistance by them, yet it is, perhaps, not unreasonable to conceive that from various causes the two lines of activity, which might be compared with the Trade Union and the Friendly Society objects, would under the stress of circumstances diverge into two separated branches; and eventually, while the Trade Union element came into bad odour owing to disturbances during the Industrial Revolution, the Friendly Society element would be looked upon with a much less severe eye.

When we turn to the subject of the Clubs, again we are unable to find any definite indication.

During the eighteenth century there flourished a great number of clubs or societies, obviously of a convivial type. Some of these were apparently of but a brief duration; while others exhibited vitality and power of expansion. Their name was 'legion'; and they were formed for all kinds of objects, some genuine, some imaginary.

We read in an article by Bro. B. Cramer, a German member of the Correspondence Circle of the Quatuor Coronati Lodge, 'The origin of Freemasonry,' which article was translated by Bro. G. W. Speth (*A.Q.C.*, vol. ii.):—

"We can no longer be in any doubt that the Freemasons' Lodges which arose in 1717 were nothing else but a new sort of clubs; does not the Book of Constitutions state that the newly initiated 'found in the Lodge a safe and pleasant relaxation from intense study or the hurry of business, without politics or party'?"

And when we are told that the convivial club of the time was formed and modelled, at any rate as regards externals, in imitation of Freemasonry, we perhaps have reason in surmising that the Society of Oddfellows may have arisen in a similar manner.

In Edward Ward's *Complete and Harmonious Account of all Clubs and Societies* (1745 and 1756) is a long list of curious clubs, but there is not any mention of Oddfellows. Lawrence Dermott, in his *Ahiman Rezon* (1778), gives a short list, which does not include Oddfellows. But Dermott adds that there were 'many others not worth notice, whose chief practice consists in eating, drinking, singing, smoking, etc.' J. Timbs, in his *Clubs and Clublife in London* (1872), describes a large number of clubs; but again there is not any mention of Oddfellows.

However, all this is not necessarily evidence that any club or society of Oddfellows did not exist contemporary with the clubs mentioned, because none

of the lists can be called complete. Nevertheless, this seems strange when we find elsewhere references to Oddfellows' clubs.

In the *Historical Sketch of the Manchester Unity* the author claims to have been able to trace the Society so far back as 1745; but the only document in which the author saw it named as having existed anterior to the nineteenth century was one of the numbers of *Bentley's Magazine* for 1842, in which article the writer enumerates the different amusements of the period (*i.e.*, earlier than 1800), classing the society amongst the convivial associations of the day.

The *Gentleman's Magazine* for 1745 speaks of Oddfellows Lodges as places where social and recreative evenings were passed, which at first appeared to have been secret societies for the threefold purpose of upholding constitutional government, instructing and amusing one another, and affording mutual assistance in times of misfortune and distress. And in *Notes and Queries*—9th series XI.—we find Oddfellows mentioned as of those early days, under the heading 'Convivial Clubs and Societies.'

The Collingwood Lodge, Bury, Lancashire, No. 11 of the Manchester Unity was in 1814 a 'free-and-easy' club, and gave birth to the present Athenaeum established in that town.

I would like to quote from W. Bro. Gordon P. G. Hills' paper on 'Sidelights on Freemasonry' (*A.Q.C.*, vol. xxix.) where he refers to John Britton, F.S.A. (1771-1857), who in his autobiography says: "When my finances allowed, I frequented 'free-and-easy,' oddfellows, and sporting clubs." "A sporting club at Jacob's Wells, Barbican, occupied one of my evenings in every week during the winter, the Oddfellows another, and Free-and-easys one or two more." Britton, as President of the Britton Club, says in an address: "From the Freemasons and Novimagians, to the Oddfellows and the Beafsteak Club, there are many shades of fraternal, friendly and useful associations."

These quotations do not show that the Society of Oddfellows existed as a Friendly Society, though they do appear to show that Oddfellowship had progressed so far as to have combined in, at least, a club.

Neglecting the numerous small and unimportant clubs, it would seem that the societies of more notable interest derived their interest from contact in some way with Freemasonry. Whether the club developed into a society or not, is of little real moment, but as these social clubs at taverns had existed since the reign of the Stuarts, or even earlier, it is natural to suppose that the society grew out of the club, particularly when the example of a society, largely convivial in character, had been set by the Freemasons.

We are told by J. Tidd Pratt, who was, during the middle part of the last century, Registrar of Friendly Societies, and who, obviously from his words, was a Freemason, "That most of the Societies (*i.e.*, Friendly Societies) met at taverns frequented by members of Freemasonry; but we must not conclude from that fact that they had any, even the slightest, connection with *our* Fraternity. It would be safer to assume that the houses were selected as their places of meeting because it was known that Freemasons' Lodges met there and therefore presumably furnished good cheer."

In the direction of clubs, again there is inability to find any definite indication. Though Oddfellows' clubs have been mentioned, there is no trace of a positive connection between any such club and the Friendly Society of Oddfellows.

Bro. Hextall, in his remarks upon a paper by Bro. F. W. Levander, 'Collectanea of Rev. Daniel Lysons' (*A.Q.C.*, vol. xxix.), definitely gives his opinion that the Friendly Societies of to-day were not derived from the Craft guilds. Notwithstanding the almost equally definite views to the contrary put forward by various writers on the Guilds, Friendly Societies, and the Working Classes of the times (among whom are J. Toulmin Smith, J. L. and B. Hammond, Sidney Webb), yet it may be that, though the Spirit of Association was continuous, the actual promoters of that spirit were quite different people.

Bro. Hextall may be right, notwithstanding these other opinions; for we have an indication of the tendency of affairs in the early days of the

Manchester Unity, in that some intelligent members of the Fraternity saw that something far higher than mere convivial meetings might arise from the promulgation of principles having mutual assistance, economy, and true charity as a basis; and that this movement for a reform of the institution extended over several years; that it was no easy task; that secession appeared to have been an outcome; and that several Lodges, formally seceding and embracing the new ideas, constituted the true Manchester Unity of to-day.

Clubs or local associations of persons for mutual assistance in times of sickness and distress, in one form or another, have, without doubt, existed from Time Immemorial. But it is to be expected that when these budding societies began to run on their own, they would make an attempt to shape themselves upon lines then the most admired or the most favourable. That they shrouded themselves in a certain amount of mystery and kept their proceedings secret, was due, perhaps, to a fear of unjustifiable interference with their funds on the part of the Government, a fear created, maybe, by the recollection of earlier confiscations. Whether established primarily as convivial clubs, in which collections were occasionally made for the relief of brethren in distress, without any regular reserved sick or funeral fund; or whether, as stated in the Report of the Committee on Friendly Societies in 1825, 'most alliances to raise wages cloaked themselves under the rules of Friendly Societies,' it appears that, notwithstanding the boasted antiquity and the pride, pomp and circumstance with which the now extensive and important Friendly Societies have been occasionally in the habit of presenting themselves to the public eye, their true history extends over but a very limited period; that, in fact, they probably are but the humble modern offspring by imitation or otherwise of Freemasonry, political clubs, and convivial meetings.

The time of their beginnings—in the latter part of the seventeenth century and beginning of the eighteenth century—was the time when the mania for Freemasonry had spread itself all over the Continent of Europe; when secret societies had become quite the rage. And it is very probable that the Order of Oddfellows was built upon the same basis as those secret protective societies which, under various names, spread over Europe in times of danger.

So far as England was concerned, the chief outcome of the movement was the establishment at a date, not possible precisely to say, of the society which assumed and still retains the title of 'The Grand United Order of Oddfellows.' Accurate information on these points, as has already been said, appears to be unobtainable. But there is proof that the Order was in existence some time before the end of the eighteenth century, though there are no records from which information can be obtained as to its early organisation, rules, or methods of business. It is an unfortunate pity that no documentary evidence of the history prior to 1835, except one solitary document dated 1798, is to be found in its possession. It seems that the Society must have been entirely confined to London for several years. When the rules of any of the Oddfellows Orders were first enrolled under an Act of Parliament it is impossible now to discover. The earliest certificate of registration which has been preserved is dated 19th August, 1851.

James Spry, a Provincial Corresponding Secretary of the Order, in a *Manual of Oddfellowship* (1882), gives the Minutes of the meeting of a Lodge held 12th March 1748; and says that the Order must have been at that time well established, for the Minutes say "the Lodge was opened in its usual form." This does not seem to be sufficient proof, though there is evidence of the existence of another Lodge—St. Mary Overbury—in 1779, which was used for political purposes by Sir George Savile and the demagogue, Wilkes, both of whom were implicated in the Gordon riots of 1780. It seems that these Lodges ran on their own; and may have been no more than clubs.

Incidentally, we are told by Bro. Hextall, in 'Some old time Clubs and Societies' (*A.Q.C.*, vol. xxvii.), when quoting the memoirs of William Hickey, that the latter, writing in 1768, mentions how "John Wilkes [no doubt Wilkes the demagogue], then a prisoner in the King's Bench, was proposed as an Hon.

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NO. 2076, LONDON.



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between the procedures of Freemasonry and Oddfellowship, there is a strong probability amounting almost to certainty that the latter was influenced or affected by the former.

It is not intended by this to imply that Oddfellowship was originated by Freemasonry. But we know that Freemasonry has exercised a remarkable influence over other oath-bound societies for a long period; so that quite probably inner workings, rituals and various observances of these latter were not only in course of time to some extent thus affected, but also possibly directly influenced by individual Freemasons. That there were dissensions in the Craft from 1723 onwards for some years admits of no doubt; and the falling-off in numbers of Freemasons from 1725-29 reflects the feeling of discontent which must have pervaded the Masonic body. In fact, there is a story that some disgruntled Masons were founders of one of the early English Oddfellows' Lodges.

It is also probable that the general manner of their proceedings may have taken something from imitation of other bodies as the Gormogons and the Gregorians, which sprang up in imitation of Freemasonry; and vice versa.

John Tester, who had been a leader of the Bradford woolcombers in 1825, published in the *Leeds Mercury* of June and July, 1834, a series of letters in which he stated that the mode of initiation amongst the woolcombers was the same as practised for years before by the flannel-weavers of Rochdale; and that a great portion of the ceremony, particularly the 'death scene,' was taken from the ceremonial of one division of the Oddfellows, who were flannel-weavers in Rochdale. The 'death scene' formed part of the scenery in the early Oddfellowship ritual. Again, the particular Luddite oath was stated by a correspondent to the Home Office to be 'by no means dissimilar to one of the Freemasons' oaths.'

In the *Complete Manual of Oddfellowship*, privately printed for A. Lewis, it is claimed that of all mystical societies founded on the type of the Masonic institution, that of the Oddfellows is the oldest.

As a natural corollary, it is to be expected that some imitation would occur in the desire to invent a venerable origin. And it seems fairly obvious that the favoured story would be a legend running on more or less parallel lines to the legends of Freemasonry; a succession being traced through the Craft guilds back to Roman institutions, claiming thus a Roman origin based upon the speculation that in the form of organisation and the customs of the Roman societies there was a resemblance more than accidental. As an example, R. W. Moffery, in his *Rise and Progress of the Manchester Unity of O.F.*, refers to Kenrick's remarks on Roman burial societies in the latter's book, *Roman Sepulchral Inscriptions*, and states that there is a substratum of truth in their imagining.

Any such assertion has no more force than many another imaginary tradition; and romantic indeed have been some of the theories advanced by their members as to their mythical origin. The same sort of desire is to be found in the so-called traditions of the Bucks originating with Nimrod and Babylon.

Perhaps the so-called exposures of Freemasonry by Prichard produced the desire on the part of imitators to copy the Masonic ritual; and this may have stimulated the demand for those 'exposures,' which ran through so many editions.

Wilkinson remarks:—"Freemasons stop at Solomon, but Druids go back to the builder of the Ark, Free Gardeners to paradise, and Oddfellows may with more reason claim Adam as the primary head of their Order."

In *The Friendly Societies Manual* (1859) it is stated that information regarding the origin of the Order had been obtained from a Past Master of the Order, whose veracity could be vouched for; thus:—

"The origin of the Order is of antique date. It was first established by Roman soldiers in camp, after the Order of the Israelites, during the reign of Nero, the Roman Emperor, in the year of grace 55, at which time they were called 'fellow-citizens'. The name of

'Oddfellow' was given to this Order of men in the year 79 by Titus Cæsar, from the singularity of their actions and from their knowing each other by night as well as by day; and, for their fidelity to him as well as to their country, he not only gave them the name of 'Oddfellow,' but at the same time, as a pledge of his friendship, presented them with a dispensation engraved upon a plate of gold, having the following emblems, viz.:—The royal arch of Titus, and the Ark of the Covenant, and table weighing a great talent, the golden candlesticks, the sun for the Noble Grand, the moon and stars for the Vice Grand, the Lamb for the Secretary, the lion for the Guardian, the dove for the Warden, and the emblems for the Grand Master'';

also:—

"It is very probable that the first Oddfellows made their appearance in N. Wales about that time, as an invasion was made by one of Titus Cæsar's generals on N. Wales and shortly afterwards on the island of Mona, now called Anglesea. The first account that we have of the Order spreading itself into other countries is in the 5th century, when it was established in the Spanish dominions under the Roman dispensation in the 6th century by Henry of Portugal; in the 12th century it was established in France; and afterwards in England by John D. Neville attended by 5 knights from France, who established a Grand Lodge of Honour in London, which Order remained until the 18th century in the reign of George the Third, when a part of them founded themselves into a Union and a portion of them remains unto this day."

According to Lewis's Handbook—*vice* 'Roman soldiers,' read 'Jews of the Jewish legion under Titus.'

"The Jewish legion in 79 A.D., being entirely of Jews who themselves had preserved the secret signs of the Ancient Order of Naharde, established by the priests and scribes at the time of the Babylonian captivity and transmitted from century to century until Titus Cæsar took Jerusalem and carried the inhabitants of Jerusalem to Rome to grace his triumph."

James Spry says that there is a strong similarity between the Order and one said to exist among the Jewish people; and he draws a parallel to the Order said by him to have been instituted:—

"During the Babylonish captivity their [Jewish] leaders revived the Order that had existed in the time of Solomon,—called 'Priestly Order of Israel,'—and having adopted the signs of the rainbow, they divided their instructions under five heads or lectures named after the colours of the rainbow:—

1. Violet or Purple
2. Amber or Gold
3. Red or Scarlet
4. Blue
5. White

(*Note.*—The colours of the rainbow do not seem quite to agree.)

"The instructions were:—

Purple	...	...	The High Priest
Gold	...	...	The Levites
Scarlet	...	...	The Princes
Blue	...	...	The Elders
White	...	...	The People

This mode of handing down the instruction was adopted to keep it secret from the Babylonians."

He draws the following deductions, saying:—

“which I apply to our own Order [in O.F.] and to the instructions we receive in the lectures.

1. Past Grands are entitled to receive the purple degree, and may be considered as ranking with the Priesthood; being supposed to be well instructed in the laws and constitutions of our Order, and to have gained a sufficient knowledge of mankind.

2. Those who have advanced to the gold degree have had an opportunity of learning in what purity consists . . . a good imitation of the Levites, whose duty was to wake the people and prevent them from sinning.

3. On attaining to the scarlet degree—the lesson teaches the duty of cherishing the memory of departed goodness, by raising up in our kindest regards living monuments of their good deeds; this will be an exemplification of the duty of the Princes.

4. The blue degree is more essential than any other, since without adherence to the Divine precepts it inculcates, no dependence can be placed on one another. If life be well spent in causing its true developments, one will have earned the title of an Elder of the Order.

5. The white degree must be the broad basis on which the Order is raised, because it instructs in the greatest of the three Christian graces. The degree develops the meaning of true charity and informs of the golden rule, and shews fully the brotherhood of the Order.”

Spry suggests that the Israelitish Order continued to exist till the time of the subjugation of the nation by Titus, who is said to have discovered the fidelity of certain persons connected with his army, to whom he granted a golden dispensation on which were engraved certain emblems.

In the last decade of the last century a periodical called the *Friendly Societies' Recorder* had a very large circulation among Friendly Society members. One interesting feature of the paper was the publication of ‘Historical Accounts’ of various societies; and one of the series was that of the ‘Ancient Noble Order of Oddfellows, Bolton Unity,’ which appeared in the issue of January 15th, 1898. The account is supposed to have been taken from the innermost archives of the Order, derived from an old “document giving clearly its origin and going far enough back for the most fastidious brother. The full text describes the Order going back to the 1st century of the Christian era, and introduces Nero, Titus Cæsar, and other ancient worthies.” Thus does Thornley dismiss the pretensions to great antiquity; but he adds from the document:—

“And whereas from various causes the Order became defunct in this realm of England for a considerable time . . . It was afterwards established in England in the city of London, in the memorials of which Grand Lodge of England the following memorial was recorded in the Book of the Constitutions and Journal of the Grand Lodge [of O.F.] of England:—

‘Be it known to all unto whom these presents shall come that Sir John Neuville, knight; Sir Alfred Slaiter, knight; Sir R. Murdock, and Sir Rupert Harwood, and others being moved by Christian charity, did on the 23rd day of April in the year of grace 1452 institute and begin a Grand Lodge of an Order or Fraternity after the manner of those beyond the seas known by the name of Oddfellows, at the Boulogne sur mere, or Bull and Mouth, in the city of London and county of Middlesex, under the name and title of Grand Lodge of Honour, and the said Sir

John Neuville, and the seven knights forming the same, did bind themselves in strict amity and friendship to maintain the name; etc., etc.'"

If the Merchant guilds first appeared as results of the great changes wrought by the Norman conqueror, it may be asked whether there may not be some reason for this story.

But Thornley adds:—

"How much of this—an essay in ancient history—has any solid foundation of fact and how much is pure fiction, it is impossible to form an opinion."

Oddfellowship is defined in Lewis's *Manual* as an association of men more or less self-denying, congregated for the purpose of self-help and self-education, but with the limitation that they have readily perceived that their function ended therewith; and that, as Oddfellows, they had nothing further to do with the body politic. It is claimed that this offers a suggestion as to the origin of the name; in that they were odd fellows or select brothers according to their first and now extinct rituals.

But the *Encyclopædia Britannica* suggests that the name was adopted at a time when the severance into sects and classes was so wide that persons aiming at social union and mutual help were a marked exception to the general rule.

The editor of the *Oddfellows' Magazine*, at the end of the last century, held that while the Masonic Order maintained intact the traditions of the Masonic Craft Guild, the Oddfellows comprised a collection from all the others, which were not strong enough in themselves to carry on a distinctive club. Thus they were not mercers, nor dyers, nor smiths, nor girdlers, nor drapers, but an "omnium gatherum" and hence 'Oddfellows.'

This is perhaps near the mark; for we know that during the earlier half of the eighteenth century, Acts of the Common Council were continually being passed with a view to making the membership of the lesser companies coincident with the membership of the trade they represented, and translations from one company to another with the same object became very common. And one of the contributory causes of the collapse of the guilds was that many of these associations were composed of the members belonging to a larger number of industrial groups.

I have found one reference to 'Odd Master,' which appears in the Minutes of the Aristarcus Lodge of 12th March, 1748, and seems as if it formed a separate degree. Whether the terms 'fellows' and 'masters' were copied from Freemasonry and the word 'odd' used to mean 'miscellaneous' remains to be shown.

There is one theory, however, which may be dismissed at once, viz., that the society was at first one of travelling labourers or odd men, *i.e.*, supernumerary labourers, furnished with travelling passes or words entitling them to priority of recommendation and assistance in the places they visited. Had this been the case, we should have had traces of them in the early history of the labouring guilds, which we seek in vain. Moreover, this idea would be at variance with the laws against labour moving about.

We learned from W. Bro. Poole's paper, 'Masonic song and verse of the 18th century,' read in this Lodge early in 1927, that the ceremonies of, at any rate, the first fifty years of the Grand Lodge era, were interspersed with toasts and songs. The Minutes of the early meeting of the Aristarcus Lodge of Oddfellows, which have already been mentioned, show a similar practice, thus:—

"The Lodge was opened in the usual form . . ."

"The Chaplain uttered the prayer for peace and harmony . . ."

"The Toast of Loyalty, given by the Master, was received with honours . . ."

"On a call from the Master, Bro. Hodges pronounced the oration in praise of the Order . . ."

"Second toast, Fidelity, given from the chair . . ."

"The thanks of the Brethren given according to usage and responded to . . ."

"Bro. Clemmow sang a Scotch melody (Hailed three times) . . ."

"The Master ordered the loving cup to pass round . . ."

"The last toast was given with profound silence . . ."

"Proceedings closed with the solemn benediction of the Chaplain."

These extracts would tend to show that, even allowing for the conviviality and joviality which formed part of all phases of life at that time, the general practice of Freemasonry was imitated by Oddfellows.

In addition to this it is possible to discover many similarities between the working in Freemasonry and Oddfellowship. In the ancient Oddfellows' rituals the underlying ideas reflect several points of resemblance. The symbolism is alike in several instances—as in that of the colours, and other emblems which are mentioned later. And it may be that some Masonic emblems lapsed into disuse owing to this imitation by Oddfellows; e.g., beehive, key, Aaron's rod.

Again, the use of the gavel, of an apron of lambskin in earlier times, and the expression, 'V.S.L.,' seem obviously copied from Freemasonry; while the manner of opening the fifth degree and several points in the working of that degree have distinct resemblance to former practice in connection with Royal Arch Masonry.

I have endeavoured to trace similarities between the formation and practice of Oddfellows and those of other early clubs and societies; but I have found very little of much import. James Spry gives his opinion that the titles of the Officers were taken from the Order of the Gregorians. To me there does not appear to be any similarity between the names of the Officers of the two bodies, beyond the use of the titles 'Grand' and 'Vice Grand,' which are common also to some other societies. But it may be that there is something in the following, though they are only slight, perhaps fancied, resemblances in certain points:—

The first is in the Officers named 'Right and Left Supporters,' which were instituted in the original Order of Bucks. This society has been given by Bro. Rylands a date of origin 'not much later than 1722/23.' The Bucks were originally a club, which started its career as a lawless band of bloods, existing only for frolics; at a later period (1756) it became purified into a Noble Order having the motto—

"Freedom with innocence."

"Industry produces wealth."

1756 is a later date than that of the earliest known Oddfellows Lodge, but not of the earliest known ritual; and it may be that the reformed Order of the Bucks afforded Oddfellows some points for imitation.

Another suggested resemblance is perhaps even weaker, and is in the matter of only an emblem, that of the bundle of sticks, which was used by the Gregorians and also the Bucks. But this emblem is now used by so many other Friendly Societies, and is indeed nearly if not quite the commonest of such emblems.

In the opposite direction, as a practice perhaps copied from the Oddfellows, is the nomenclature of its Officers in the 'Improved Order of Old Friends,' which was instituted about 1818.

In the *Life and Enterprises of R. W. Elliston, comedian* (1774-1831), George Raymond tells how in 1797 the budding actor first took a job at the 'Court of Comus,' a club which was held in Wych Street, at the meetings of which were given entertainments very similar apparently to the 'cabaret' entertainments of to-day, and in which imitations of animals appear to have been a great feature. This may have been the source of the practice of using animal masks among the Oddfellows. In this particular biography is also mentioned the 'Humbug Club,' which was a sort of quiz on all institutions

and was originally founded by James Perry, editor of the *Morning Chronicle*, about 1800.

Again, in George Daniel's *Merrie England of the Olden Times* we are told that "in 1790, among the most remarkable clubs were the Oddfellows, the Humbug, . . . etc." This last-mentioned Humbug Club was not the same as the first-mentioned, in which the use of masks with beards was a regular practice.

As we have no indication of the original date of the early ritual of Oddfellowship, it may be that this practice was copied from the Humbug Club; or, of course, the procedure may have been the reverse.

It may be accepted that sometime not long before 1792 there was established in London a fraternity from which, through the Grand United Order, the present system of Oddfellowship is descended.

At least two Orders of Oddfellows were in existence before the close of the eighteenth century—the Ancient and the Patriotic. They differed, it is said, from one another for a time on the question of deep political importance. 'The King' meant to members of one Order, King George; to the other, 'The King over the water'.

Whether the Grand Lodge in 1792 was the lineal descendant of the Grand Lodge said to have been established or re-established in 1452, is perhaps not very material. What is of consequence is that in 1792 the London Grand Lodge of United Order of Oddfellows was the recognised head of an Order with Lodges in many parts of the Kingdom, and that it had become necessary to create a Provincial Grand Lodge to take a share of the work, for which purpose Sheffield was selected. It is to this that the afore-mentioned document of 1798 refers.

Towards the end of the eighteenth century the several independent Lodges appeared gradually to approach nearer and nearer to each other, and, having adopted a definite common ritual, to have become confederated under the name of the Patriotic Order. This union, formed by the Patriotic Order and the various single Lodges, was no doubt that from which the Independent Order of Oddfellows, Manchester Unity, seceded in 1813; while the Grand United Order and the National Independent Order were splits from the Manchester Unity. Then followed the Nottingham Imperial Order and others to the number of thirty-four different Oddfellows' Societies.

The effect of legislation on the rising Friendly Societies was very serious. The Government of the day, by repressive legislation, effectually checked any gravitation towards consolidation and union. This state of things not only caused a policy of isolation to be adopted by the suspected, but also prevented records of Lodge meetings being preserved; and hence a dearth of reliable information. The associations were driven to secrecy; records, etc., were lost. The political agitations of the closing twenty years of the eighteenth century were exceedingly unfavourable to the successful carrying-on of secret societies. The more the Oddfellows proclaimed their loyalty to the State, the more the Government suspected them; but persecution only animated the interests of the Society itself.

By the Act passed after the mutiny at the Nore, the giving or taking of unlawful oaths was punishable by seven years' transportation. Practically any secret oath would come under this Act. A Bill passed in July, 1812, made penalties for giving or taking illegal oaths more stringent—death was decreed for the former, and transportation for life for the latter.

However, from 1834 onwards it became generally admitted that the avowed objects of Oddfellowship were in accordance with the welfare of Society and not in contravention thereto; that it was a Society for mutual improvement in virtue, religion, and sound morals; and for the practice of a judicious, well-directed and efficient charity; and tolerance towards the Oddfellows appears to have been engendered by promptness in conforming to the law of Friendly Societies embodied in the various Acts of Parliament.

In 1860 a revision of the rules provided again for a Grand Master for the first time since 1838.

The degrees conferred at the present day differ from those of the Patriotic Order of 1797. In the Patriotic Order the series began with an initiation, and continued with the

White or Covenant degree
 Royal Blue degree
 Pink or Merit degree
 Royal Arch of Titus or Fidelity degree.

This last savours of Royal Arch Masonry.

The subjects of the lectures connected with the degrees were:—

Initiatory	...	Death.
White	...	David and Jonathan.
Royal Blue	...	Good Samaritan.

The present series of English degrees comprises an initiation, supplemented by:—

1°—White, with a lecture on Charity.
 2°—Blue, with a lecture on Truth.
 3°—Scarlet, with a lecture on Knowledge.
 4°—Gold, with a lecture on Science.

and the 5°—Purple, or Priestly degree.

With regard to the Arch of Titus, this was looked upon as a mystical body, and was first referred to in an article in the *Monthly Review* of March, 1835, as having an arduous struggle with the Grand Lodge; but no mention can be found elsewhere in the records of the Order. The only conjecture can be that it was composed of members who had taken certain degrees, or on whom certain honours had been conferred, and who claimed to be superior to the rules of the Order and beyond the jurisdiction of Grand Lodge. It would appear that, as a result of its quarrel with the Grand Lodge, the Arch of Titus degree ceased to form part of the organisation of the Grand United Order, though later it became a recognised feature of the Leeds United Order.

As regards the colours attached to the degrees, the main points of the lectures inculcate:—

White—Purity of heart and rectitude of conduct;
 Blue—Universal friendship, benevolence and truth;
 Scarlet—Fervency and zeal in proselytising mankind to the principles of benevolence;
 Gold—The majesty of the Order;

and the Purple blends in itself the whole of the foregoing attributes and inculcates the spirit of harmony and unbounded love and philanthropy between the brothers and companions of the Order.

It seems agreed by Oddfellows that the earliest ritual bears evident marks of having been composed long after the ritual of the Freemasons; and that it in no way asserts any portion of the legend of ancient origin.

The many changes and modifications which the ritual has suffered seem somewhat arbitrary. The lectures of the White and Blue degrees were issued in 1814; and that of the Scarlet degree in 1816. In 1820 appeared a special degree for Past Grand Officers. The Covenant and Remembrance degrees were adopted from America in 1826, and abandoned in 1834. In 1825 the Gold degree, or Golden Circle, and the Purple, or Patriarchal, degree were issued. But all these degrees, which had in them some really symbolical elements, were entirely done away in 1834 by the Annual Movable Committee; and new lectures were substituted; this action being due to the Act against secret societies.

The ceremonies of the eighteenth century were grotesque; but it must be remembered that the days in which these grotesque ceremonies of the original Oddfellows prevailed were the days of Hogarth and Rowlandson; and that society was merely homely, bouncing and hearty.

In these ceremonies there was a profuse display of buffoonery, and a certain comfortable solidity of practical joking throughout, but cast in unwieldy form.

In the ancient ritual of the Patriotic Order of 1797, the word 'Grand' was used when designating each of the various officers, because at that time each Lodge was independent, and therefore a Grand Lodge; and the name appears to have persisted to a certain extent. In the opening ceremony of the Lodge, the junior officers and the brethren were not present; the Ancient Grand Master at first acts as if asleep, and has to be awakened; the idea being the exhibition of mortal weakness.

When a candidate for initiation was ready to be brought in, the room was darkened; every brother was masked in some strange animal mask; the Ancient Grand Master wore a long white beard and wig; and strict silence was observed. The setting of the room included loose planks forming an imaginary road, with rough knots left at intervals; faggots of wood and bundles of cork to form rocks and forests; a small brazier with fire in it; a shower bath; and appliances for a tempest scene.

The use of the masks is not clear, whether in mere imitation of ancient ideas in the worship of animals, or whether for pure buffoonery.

As regards the brazier, the instructions read:—"The candidate is now brought close to the brazier of fire and by instantaneous contact an exclamation of pain is extorted."

The ordeal by fire may have been suggested by imitation of the Hell-fire Clubs.

I here quote Bro. Hextall in mentioning some items which occur in an old cash book of an Oddfellows' Lodge, but I cannot give the date:—

Spirits and Mizalto	...	...	£1. 13	5½	
Six Beards	...	...	12	6	(for officers)
Hailstorm	...	...	8	6	(for candidate)
Copper Spoon	...	...	1	0	(a brazier)
Sun and Moon	...	...	16	0	(for decoration of the room)

These evidently were used at the time when the original ritual of the Order was in vogue.

J. Burn, a Past Provincial Grand Master of the Order, describes what he calls 'the mummery practised by the Ancient Order of Oddfellows' in these words:—

"The candidate for membership, on being led into the Lodge room, was carefully blindfolded, and after passing the 'out' and 'in' guardians, he felt a peculiar and mysterious awe steal over his senses in consequence of the solemn and deathlike silence which at the time prevailed . . . Anon the perverted sense of hearing became fearfully awakened by the rattling of huge iron chains and the unmeaning sound of men's voices. At this stage of the inauguration—(that is, provided he was not tossed and tumbled about among brushwood, or soused overhead in a large tub)—the bandage was removed from his eyes, and the first object that caught his visual organ was the point of a naked sword close to his seat of love. As soon as he could draw his attention from the worthy warden and his blade, ten to one but his eyes would rest upon a large transparency of Old Mortality, whose ghastly grin would be sufficient to freeze the warm blood in his veins, while every part of the room was filled with symbols, of both holy and profane things, the meaning of which few could explain. The

dresses of the officers were quite in keeping with the rest of the mummery. The making ceremony over, each member pledged the newly-initiated brother in a flowing glass for which he had the honour of paying. Momus now presided and the deep-wrought-up fears of the novice were soon drowned in the loud laugh, the rude jest, or the boisterous chorus of a Bacchanalian song."

In 1837 at the general meeting of the Order it was agreed that the 'entire use of Peter and Paul, the faces, and blindfolding in making a member should be abolished.'

As mentioned above, some of the mysterious sounds heard by the candidate for initiation were produced by the rattling of a chain, to which a heavy ball of iron was attached, dragged backwards and forwards over the floor. The chain and ball were called Peter and Paul. The faces would be the masks worn by those taking part in the proceedings, which with other gruesome sights, including the representation of a skeleton, met the gaze of the trembling candidate when the bandage was removed from his eyes.

The present-day rituals of the English Order have abandoned any appeals to the imagination, and in place of the somewhat fantastic ceremonies of the eighteenth century have substituted a simple promise upon honour and a series of lectures on moral truths.

The ceremony of opening a Lodge consists in a recital of the duties of the various officers.

The ceremony of initiation is no more than the taking of an obligation—or, rather, the making of a promise upon honour—together with a charge on propriety and morality.

The degrees 1 to 4 form a series of lectures given from the chair; and the 5th degree begins with a short obligation followed by a set of questions and answers, and ending with a charge on the duties of a Priest of the Order.

There are ceremonies for the installation of each of

The Noble Grand
The Vice Grand
The Secretary
The Treasurer

with an obligation to be taken in each case. The remaining officers

Warden
Outer Guardian
Conductor
Inner Guardian
Supporters R. & L. of the Noble Grand
Supporters R. & L. of the Vice Grand
Scene Supporters R. & L.

are appointed.

The Order has a ceremony for 'Dedicating a Hall or Lodge room'; and in the ceremony a goblet of pure water, a lighted lamp, a small measure of wheat, and a vase of fresh flowers are used. Provision is made for others than Oddfellows to attend a ceremony of dedication. There are also ceremonies for 'Dedicating a Cemetery,' and for funerals.

An annual travelling password is given to all members of English Lodges. This password is of no use to members when resident; but, as is stated in flowery language, 'is of great utility in the vast distances over which men may roam in search of honest labour.' A brother may carry also a card of verification entitling him to visiting privileges.

At the present time there are no secrets beyond the password, except in the 5th degree, which is restricted to Grand Officers. In this degree there are sign, grip, token, and password. But in earlier days it was otherwise. Each of the degrees—initiation, white, blue, pink, and R. Arch of Titus—had sign, grip, and word peculiar to them. And apparently violations were to be

found in those days, as there is record of a complaint by a corresponding secretary of the Order in early days to the effect:—

“We have instances of past officers in possession of all the signs, grips, and other secrets and tokens, who have so far forgot themselves as to expose or give them for the vile purpose of imposition.”

Prior to 1869 a multitude of symbols were exhibited in connection with Oddfellowship. Symbolism, by the act of the Annual Movable Committee, is with the Manchester Unity practically extinct. In past years it formed a part of the instruction given in the various degrees; but now, while some symbols remain as a fairly prominent part of the paraphernalia, they are only half explained.

With the colours—white, blue, scarlet, gold, and purple—the usual emblematical meanings were adopted, viz.:—

White—Innocence of soul
Purity of thought
Holiness of life

Blue—The felicity which the soul enjoys in celestial regions

Scarlet—Love

Gold—Wisdom, constancy, and dignity

Purple—Combination of blue and red.

The Sun, the Moon, the seven Stars, were derived from earlier rituals, and are still respected; and in due course of time several Christian emblems were added; but these are not explained in the modern lectures.

Several emblems, such as the

Triad of Faith, Hope, and Charity
Dove and Olive branch
Lamb and Flag
Allseeing Eye
Rose
Crozier

have symbolical meanings similar to those known to Freemasons.

There are many others, some merely symbols of office; and among those mentioned in Lewis's *Manual* as obsolete are:—

Cross swords
Masks or Vizards
Rainbow
Three Arrows
Temple with six steps
Adam taking the forbidden fruit
Noah's Ark

and, strange to say, the Bible. But in connection with this last it is stated that as it is an eternal emblem it is quite unnecessary to insist upon its importance.

The symbolic meanings given to the emblems of the officers are:—

Sun—The emblem of the Noble Grand, who if he be in true order will be the light of the Order.

Moon—The pathfinder and awakener of sleeping minds, the emblem of the Vice Grand.

Seven Stars—Represent the seven passions of life. Though applied as the emblem of the Secretary, this can be equally the emblem of also the Warden, Conductor, two Right

Owl:

'Wisdom of secrecy,' suggesting the necessity for keeping silent upon and not indiscreetly exposing the inner workings of the Order.

Lion:

'Honour,' 'generosity,' 'strength,' 'courage'; also it signifies 'regenerate man,' in reference to the fable that a lion was born torpid and awakened by the roaring of its sire.

Terrestrial Globe:

'Universality of the spirit of benevolence' actuating the members of the Order.

Crown on Globe:

'Charity.'

Cross on Globe:

'Truth' spread over the world.

Crown Mace:

'Justice,' the mace signifying the laws of the Order crowned by justice in their administration.

Cross Mace:

'Honour,' indicating maintenance of the laws of the Order in combination with the precepts of Christianity.

Crown Sceptre:

'Dignity' of the Order, combining royalty with greatness.

Cross Sceptre:

'Loyalty' of members of the Order, combining perfect majesty with true Christianity.

Crooks:

'Kindness' as symbol of the Good Shepherd.

Cross-swords:

'Power and authority,' indicating union to support justice, and power to prevent aggression.

If sword be horizontal, defiance is intended,

If sword be pointed to the ground, attitude of on guard.

Masks or Vizards:

'Caution,' warning not to regard fantastic outside appearances, but to consider their eternal meaning.

Rainbow:

'Mercy of God,' 'harmony of all good sentiments,' 'brotherhood universal.'

Arrows:

'True friendship,' 'mutual relief.'

Temple with six steps:

'Progression,' 'perfection.' (*Note.*—Old R.A.T.B.)

Adam taking the forbidden fruit:

Allegory of the fall—primitive innocence lost by the seduction of sensuality, self-indulgence, or materialism; and representing universal transgression.

Adam and Eve together represent humanity, including—the masculine attributes of intellect, science, and understanding; and the feminine characteristics of love, religion, and will.

Noah's Ark:

Anchor:

'Trust,' 'safety,' being the emblem of a well-grounded hope and a well-spent life. The Ark particularly represents the soul

agitated upon a sea of passions and escaping a deluge of vices.

In *A.Q.C.* are to be seen two Oddfellows jewels:—

1. Vol. xxi., page 271.

This one is of the form of a shield upon which are three ugly faces; the shield is placed upon two crossed swords. The supporters are two full-length figures dressed in eighteenth century costume, wearing sashes over opposite shoulders. Above the shield is a 'Heart in hand'; and above this emblem is a scroll bearing the motto:

'Upon my honour.'

Below the shield is another scroll with the motto:

'Quid rides.'

All the points in this jewel seem appropriate except the three ugly faces and the lower motto, which introduce an element of ridicule.

2. Vol. xxiii., page 337.

This one is oval and has on the obverse—
an oak-tree with over it a scroll bearing the motto:

'Pro rege et patria'

with the words 'Royal' and 'Oak' on either side of the tree.

And on the reverse—

two right hands clasped with a chain of three links hanging from the middle of them, and over them a scroll bearing the word:

'Concordia,'

and under them the date—Feb. 7th 1772.

The Royal Oak may refer to the name of a Lodge of the date on the jewel.

From the motto 'Pro rege et patria' this is an English jewel; but from the symbolism of English Oddfellowship now known, the emblem of the hands and chain is not at once obvious. However, we know that the early symbolism was, with the early rituals, imparted to America, and in America the triad of—Friendship, Love and Truth—is expressed in the emblem of the Three links of a chain, representing the all-encircling chain of sympathy uniting the Order in its aims, labours, and abundant rewards.

It is to be noted, too, that at the Installations of Noble Grands, the Grand Lodge, with the M.W. Grand Master, are admitted 'in the name of Friendship, Love, and Truth.' Moreover, James Montgomery, the poet, in 1799 wrote a poem upon this particular triad; and this poem is said to be 'the earliest Oddfellows song known and accepted as such.'

The Aristarcus Lodge, already mentioned, is known to have met, in the eighteenth century, at

The Mermaid Tap (or Tavern) at Hackney;
The Globe Tavern, Hatton Garden;
The Boar's Head, Smithfield.

The Mermaid Tavern is mentioned as the meeting place of also another Oddfellows Lodge in 1814.

Freemasons' Lodges also met there. This place, however, was probably only an occasional meeting place for Freemasons at any rate, as was the case with the Freemasons' Annual Country Feast in 1769, described by Bro. Wonnacott in his paper 'Country Stewards' Lodges & the Green Apron' (*A.Q.C.*, vol. xxxvi.).

At the Globe Tavern, Hatton Garden,—

The Freemason Lodge of Utility, No. 164 met in 1760 and 1763.
 ,, ,, Joppa, No. 188 met in 1789.

At the Boar's Head, Smithfield,—

The Freemason Lodge Boar's Head met in 1765,
 and also a Lodge which in 1832 became No. 36.

The headquarters of Oddfellowship in London in 1798 was the Bohemian Tavern, Wych Street, Strand.

I regret that these particulars are so few and disconnected as not to be of any value.

As regards individuals belonging to both Freemasonry and Oddfellowship in the early days, except for the one exalted personage, I have failed to unearth anything definite, owing to the very slender evidence available. One or two names appear to offer some resemblances, but the evidence is too shadowy to accept. This may be due to the falling away of London Lodges of Oddfellowship when the Manchester Unity was formed, followed by so many other secessions.

I have not touched, so far, upon American Oddfellowship, which was originally introduced from England at a time when Oddfellowship had begun to consolidate itself and work as a Friendly Society.

It may be of interest to note a few of the principal points.

Oddfellowship in America began an organised existence in 1819, though it had been known for a few years before that time. It was not long, however, before English and American Oddfellowship drifted apart, said to be due to the many innovations introduced by the inventive American mind; and before the middle of that century all connection was severed.

The American Order was able to continue to work the earlier rituals, or at any rate rituals on the earlier plan, while these had to be abandoned by the English Order under the stress of legislation.

In America the sequence of degrees is now somewhat different from the English; higher degrees have been invented and added; and a woman's degree forms part of the Order. The degrees are:—

Initiation

- 1° or White
- 2° or Covenant
- 3° or Royal Blue
- 4° or Remembrance
- 5° or Scarlet

and the higher degrees comprise:—

- 1. Patriarchal
- 2. Golden rule
- 3. Royal Purple

The woman's degree is called 'Rebekah.'

In each degree there is an obligation and some short ceremony besides the lecture; and there are for each degree, signs, grips, tokens, and words.

The symbols generally are much the same as in England; though there are variations and additions; but the arrangement is different. Whereas in England the symbols are not particularly allotted, in America they are grouped with some regularity amongst the several degrees.

In David Bernard's *Exposure of Freemasonry* (1869) is an appendix giving the 'Mysteries of Oddfellowship.' This book is American and gives all the secrets for the several degrees of Oddfellowship in America. As the Grand Lodge of the United States in 1844 entirely changed all the working, it is not clear whether these various secrets are the same as, or even similar to, the original secrets transmitted from England when the Order spread to America.

But, as a sample, I would mention a key for the five degrees which is quoted as being designed to assist the memory in relating the signs of the Order:—

1. Being in town, the other day, I thought of getting shaved; feeling my beard with my right hand.
2. I started in quite a hurry, for the barber's shop, and on reaching it, found I was all in perspiration; wiping the sweat from my forehead with my right hand.
3. In waiting for my turn, I soon became quite chilly: placing my right hand into my left, shivering.
4. Being short of funds, I studied about the matter; placing two fingers of my right hand between my brows.
5. I concluded not to get shaved, as it would save me a dime, and, placing second and third fingers of my right hand upon my left arm, I went away without getting shaved.

And for the passwords:—

First	Quarterly	Meeting	Remember	All
Fides	Quiver	Moses	Record	Aaron

A hearty vote of thanks was passed to Bro. Rickard on the proposition of Bro. W. W. Covey-Crump, seconded by Bro. Geo. Norman; comments being offered by, or on behalf of, Bros. B. Telepneff, C. Walton Rippon, W. J. Williams, W. G. Shapley, W. J. Hyner, and Geo. W. Bullamore.

Bro. W. W. COVEY-CRUMP said:—

It is my pleasant duty to propose a cordial vote of thanks to W. Bro. Rickard for his paper. Its subject is one in which we, as a Masonic antiquarian Lodge, have an interest, whether we are or are not members of the Oddfellows' Society. I confess at the outset that I am not a member, and therefore cannot speak from that inside knowledge of it which our Bro. Rickard possesses. With the official secrets of the Society we are not here concerned; nor yet with its beneficiary aspect as a Friendly Society. As such, its evolution is extraneous to our scope. To whatever extent provision for old age and funeral expenses may have appertained to operative Masons in mediæval days, it certainly had ceased to exist at the period when our speculative Craft took shape and became dominant in the early part of the eighteenth century. I do not suppose Bro. Rickard intended to suggest that 'benefit clubs' have had a continuous succession from Roman times. Although, from time immemorial, 'relief' had always been one of the grand Masonic principles, such relief was occasional and charitable (usually for strangers visiting a Lodge); not a systematic and compulsory provision for the mutual benefit of all members of the Lodge. So far as can be proved, the latter had never been the case in our Craft; though possibly some other Gilds may have differed in this respect.

It is on its ritual side that Oddfellowship may have derived germs from Masonry. The working of a fixed ritual obviously suggests an analogy—the possibility of a derivation. That derivation might have been direct or mediate. But the adoption of such terms as 'Lodge' and 'Grand Lodge,' a separation into 'degrees,' the use of a secret cypher, the wearing of aprons, the inclusion of the 'All-seeing Eye' as a symbol, all seem to point conclusively to an intentional copying of features prominent in Freemasonry. And whilst we do not wish to probe into the precise ritual to which, from what Bro. Rickard has told us, the Oddfellows formerly attached importance, the inclusion of emblems of mortality in their ceremonial and the claim to venerable antiquity confirm

this opinion; for such things could not have been absolute necessities for a Provident Society in the eighteenth century. The periodic payments would be made always at the same Lodge, where every member was well-known, and, therefore, grips and pass-words were needless accessories.

Therefore, the idea of its ritual, and even some of the expressions and symbols used in its ceremonies, seem almost certainly to have been derived from Freemasonry. Bro. Rickard has cautiously discriminated between Oddfellows' Clubs and the present Oddfellows' Society. Clubs were more or less independent organizations, with no *raison d'être* for uniformity of ritual. Each Club would have its own, and some perhaps would have none at all. If any idea of antagonism or intentional rivalry existed between them and Masonic Lodges, it would in my opinion be merely that of kindred convivial spirits who desired the greater freedom resulting from independence. They were 'odd-fellows,' who preferred to be not tied to the traditional verbatim ritual prevailing in Masonic Lodges, and therefore formed similar societies of their own. That the ritual which they substituted was oft-times a travesty and sometimes even a concoction of buffoonery, was only what one would, in the circumstances, naturally expect.

Whatever may be the future of Friendly Societies, any symbolic rites in connection therewith must tend to extinction. Therefore, we are grateful to Bro. Rickard for placing on record for future reference so complete a review of its old ritual (perhaps already obsolete) and the symbols with which that ritual was concerned.

Bro. W. J. WILLIAMS said:—

We are all much indebted to our Brother for his concise, informative, and well arranged paper. There are two points only on which I desire to comment.

In the early part of his paper our Brother writes:—"Daniel Defoe, in his *Essay on Projects* in 1697 wrote that the Friendly Society was no new thing He is said to have been the first who, in any writing, mentioned "Oddfellowship."

It would have been well if our Brother could have given us the exact phrase used by Defoe with an indication of the volume and page in Defoe's writings where the alleged mention of Oddfellowship is made. I have referred to the New English Dictionary in the hope that the reference might be given there, but it does not appear. The matter is of considerable importance if it can indeed be shown that Oddfellowship was in fact mentioned, so far back as 1697, as the name of a then existing Society.

Later on, our Brother gives an account of the origin of the Order in the reign of Nero A.D. 55, but he quotes from The Friendly Societies Manual (1859): "it is stated that information regarding the origin of the Order had "been obtained from a Past Master of the Order, whose veracity could be "vouched for." I think we should all like to know who, if anyone, would be prepared to vouch for the veracity of the Brother who vouched for the veracity of the aforesaid Past Master!

It is evidently quite clear that our friends the Oddfellows have no intention of permitting our Brother James Anderson to stand alone on a pedestal as an example of unreliability as an historian.

Bro. W. J. HYNTER said:—

As a life-long Friendly Society worker and a "Past High Chief Ranger" (President) of the Ancient Order of Foresters, the Sister Friendly Society to the Oddfellows, I have been keenly interested in reading Bro. Col. F. M. Rickard's paper.

I think Bro. Rickard is correct in his assumption that Benefit Societies in some form have existed in England from remote ages, and I am strongly of opinion, as opposed to Bro. Rickard, that they were mainly Provident Societies.

The balance of opinion will, I think, be found in favour of the idea that the modern Friendly Society (and particularly the one under discussion) was an off-shoot from the Medieval Guild.

I have been reading recently a History of Kings Lynn published in 1812, written by William Richards, M.A., in which he writes: "Nothing throws so much light as certain existing documents, relative to our Gilds." He states: "They were more numerous in this town than anywhere else in the kingdom. They were friendly associations formed for the mutual benefit of their respective members. Some were large trading companies . . . others were of the humbler sort . . . and constructed on principles, perhaps, somewhat similar to our modern purse clubs and benefit societies. All were calculated to help the individuals who composed them to pass through life more comfortably, obtain a more easy and plentiful subsistence, cherish love and goodwill within their respective circles, and promote the peace and welfare of the town or community in general."

Mr. Richards, quoting from a MS. volume of the History of Kings Lynn by Mr. King, compiled about 100 years previously (*i.e.*, about 1712), and containing a "Catalogue of the Gildes in the Towne of Lynn," gives the number of these Gilds at this period as above thirty.

In 1812 there were in Lynn twenty Purse Clubs or Benefit Societies with a probable membership of 700 or more. Most of these Societies consisted of men, but some few of women. One of these, established in 1795 for sickness, old age and death, was supported by small monthly payments and by subscriptions of honorary members. I can, however, find no mention of "Oddfellows" or "Foresters."

The Clubs apparently, or at least some of them, used some form of ceremony of initiation. Mr. Richards states: "They all had a strong tincture of religion or rather superstition according to the prevailing fashion of the times"; but he gives no idea of the form of any of the ceremonies.

Mr. Richards was, presumably, not a Freemason, as he writes rather caustically with regard to what he alleges to be their ceremonies. He gives the information that there were in 1812 three Lodges of Freemasons working in Lynn, and he had been informed by some Lynn Masons that "the whole number of them now in this Town (exclusive as he understood of the irregular Lodge) amount to above 500 members." Of the three Lodges in Lynn he states: "Two of them deem themselves orthodox but are not willing to allow the 3rd to be so."

I have come in contact with quite a number of Oddfellows of long standing, who are not Freemasons, but who make a sort of claim that their ceremonies, if not based upon, have an analogy to the Masonic Ritual, and indeed some have made the assertion that "Oddfellowship is the poor man's freemasonry." This seems to me to suggest Masonic influence in the compilation of their ceremonies.

Bro. C. WALTON RIPPON writes:—

The Grand United is by no means the oldest Order now existing, that right belongs to the Manchester Unity.

So far as I have been able to trace, "James Thornley who was a P.G.M. of the Order" must have been a member of the G.U. or of the Bolton Unity. I cannot find his name as a past officer of the Manchester Unity. Regarding the *Gentlemen's Magazine* of 1745, I have not been able to find any reference to Odd Fellows Lodges appearing therein; in fact, on the appearance of

Moffrey's "Rise and Progress of the Manchester Unity," I wrote to him to this effect, and in his "Century of Odd Fellowship," published later, he says: "Close research by Bro. . . . and others has proved that the *Gentlemen's Magazine* of 1745 is innocent of any such entry."

When Col. Rickard mentions the Grand United Order and goes on to say "there is proof that the Order was in existence some time before the end of the eighteenth century" he is liable to mislead his Brethren, as there is abundant evidence that the G.U.O.O.F. seceded from the Manchester Unity and that the latter was formed *circa* 1812.

Sir Edward Brabrook was the Chief Registrar of Friendly Societies, not Mr. F. W. Brabrook.

Moffrey, in his "Rise and Progress of the Manchester Unity," says "there is a *possible* substratum of truth"; a very different statement to the assertion which is attributed to him.

In the Minutes of the Aristarcus Lodge it is somewhat interesting to note that the Brethren kept respectable hours, the last toast being given in silence at 9 o'clock P.M.

I would suggest that the Patriotic Order is that through which the present system of Odd Fellowship has descended from 1792, and not the Grand United Order.

After referring to a Provincial Grand Lodge at Sheffield (post 1792) Col. Rickard speaks of "the aforementioned document of 1798." Where has he referred to it, and what was its nature?

If the National Independent Order was formed in 1846, how could the Nottingham Imperial (founded 1812) follow it?

A. Jowett, who wrote the "History of Oddfellowship," is described as a P.G.M. of the Order. Which of the thirty-four?

When dealing with the ritual of the Patriotic Order of 1797 our Brother leaves it to be inferred that the Ancient Grand Master, who has to be roused from his slumbers, was the ruling master of the Lodge, whereas as a matter of fact he was the I.P.M.

Col. Rickard also says: "At the present time there are no secrets beyond the password, except in the fifth degree."

I had communicated to me sign, grip and password in each of the Lodge Degrees—White, Blue, Scarlet and Gold, as well as the Past Vice Grand and Past Noble Grand, and had to undergo a strenuous interrogation and examination in the whole of them before the conferring of the Purple or Priestly Degree.

The degree (as distinct from the rank) of Past Prov. Grand Master is now generally conferred during the Annual Movable Conference, and, though qualified, I have not taken it.

The motto "Upon my honour," which appears in *A.Q.C.*, xxi., p. 271, was abolished as a general password May 19th, 1823.

The badge of three links is still in use by members of the Manchester Unity, being worn on the coat lapel. Regarding Montgomery's poem, Grosh's *Odd Fellows Manual* (Philadelphia 1853) says, on p. 20:—

"As we learn from the Biography of James Montgomery, the Poet, he wrote the song . . . for a society of London mechanics and labourers . . . presumed to be a Lodge of Ancient and Honorable Loyal Odd Fellows."

The following extracts from the "Minutes and other documents of the Grand Committees of the Independent Order of Odd Fellows connected with the Manchester Unity from January 1814 to December 1828 inclusive"—Manchester, Mark Wardle, 1829—may be of interest:—

January 21 1814. Every brother to provide himself with an apron at his own expense,

uncertain, Dorocina being the invention of later chroniclers. It remained a place of importance through Saxon times, and was the scene of the conversion of Cynegils, King of Wessex, by the missionary Bishop Birinus in 635. The king thereupon made Dorchester the seat of a Bishopric, and the original see was thus one of the earliest to be founded in England. It included Wessex, Somerset and the Western midlands. Winchester was very soon constituted a separate see, and Dorchester was then for a time without a Bishop. After various changes it was reconstituted subsequent to the Danish troubles in 870, when it included Oxford, Cambridge, Peterborough and Lincoln. But the see was transferred to Lincoln after the Conquest. (Oxford itself became a diocese in 1542; the Abbey of Oseney being the first cathedral. But the Bishop's Chair was transferred to St. Frideswide's, which was now rebuilt as part of Wolseley's College of Christ Church, and Oseney was allowed to go to ruin; nothing now remains of it but a few fragments of masonry.)

At Dorchester the Abbey was first erected by Augustinian Canons in the reign of Henry I. Of the earlier Saxon edifice no certain traces remain to-day. The North wall of the present nave is the wall of the Norman church of the Canons, unaltered save for the insertion of two fourteenth century windows. In the days of the Canons the nave was the parish church, and early in the fourteenth century this was extended on the South side. Soon afterwards the Canons extended the Sanctuary, which to-day presents a magnificent example of the most ornate period of Decorated, both the Jesse window and the East window being quite unusual in design. But the glass has unfortunately been much confused, and the original Old Testament subjects of it can only be guessed at. The church was very much restored in recent times.

EWELME.

The name appears to mean "Head of the Springs," and this interpretation is consistent with the actual situation of the village on an outlying slope of the Chilterns. Its importance dates from the end of the fourteenth century, when Matilda Burghersh, the daughter of the then lord of the manor, married Thomas Chaucer. But just who this Thomas Chaucer was is somewhat uncertain. He may have been the son of the poet; at all events, he was the son of the lady who married Geoffrey Chaucer, and John of Gaunt took a great interest in his career. The shield of the Plantagenets appears on the tomb in Ewelme church without any very clear genealogical justification; the arms of the Chaucers do not.

Alice, the daughter of Thomas and Matilda, born in 1404, eventually became the wife of the Earl of Suffolk, created Duke of Suffolk in 1448. He made Ewelme his favourite residence and in 1437 he founded the almshouses of which Mr. Field, in *Memorials of Old Oxfordshire*, writes:—

Few villages can show a group of buildings so dignified and at the same time so picturesque as these which form the memorial of the first Duke and Duchess of Suffolk; first, the schoolroom, with lofty red brick walls and the stonework of its windows adorned with shields and sculptured angels; beside it, the embattled gateway leading to the almshouse; and next, through an entrance of ornamental brickwork, the peaceful little quadrangle with half-timber walls and protecting cloister around it and richly-carved bargeboards over its dormer windows; thence a steep flight of steps leads up to the western entrance of the church.

The church itself is East Anglian in type; there was an older edifice of which the present structure is a rebuilding carried out before 1475. Its most conspicuous feature is the sumptuous monument to the Duchess Alice; just beyond which lies that of Margaret and Thomas Chaucer. The church is also rich in brasses of rectors, masters of the almshouses and others. It was spared from

Hope Lodge No. 1843 of the Manchester Unity I.O.O.F. was in 1850 held at the Leopard, Great Hampton Street, Birmingham, and disappeared from the List of Lodges before 1864.

I have asked the Corresponding Secretary if he can furnish any further particulars.

Bro. B. TELEPNEFF said:—

Bro. Rickard's paper is certainly one of the most valuable contributions to the records of this Lodge as well by the interest and depth of Bro. Rickard's subject as by the circumspection and lucidity of its exposition.

To Bro. Rickard's comprehensive survey of Oddfellowship in England and America, I should like to add a few words about its spread on the Continent of Europe.¹

The first Oddfellows' Lodge in Germany was opened on the 1st December, 1870, namely, the Wuerttemberg Lodge N.I.; then followed the Saxonia Lodge in Dresden, and on the 1st April, 1871, the Germania Lodge in Berlin. The movement was inspired by American Oddfellowship. In December, 1872, the Grand Lodge of Germany was constituted; it soon founded District Grand Lodges in Brandenburg, Wuerttemberg, Hanover and Saxony; later in Silesia and Schleswig-Holstein.

In 1870 an Oddfellows' Lodge was formed at Zurick, and in 1874 the Grand Lodge of Switzerland was established.

The first Lodge at Copenhagen was founded in 1878, and this led to the formation of the Grand Lodge of Denmark, followed by the Grand Lodge of Holland, and, in 1895, by the Grand Lodge of Sweden.

Thus, in 1895, Oddfellowship embraced Germany, Switzerland, Denmark, Holland, Sweden and also France.

It appears that in 1894 American Oddfellowship, with its allied organisations in Europe and elsewhere, counted 806,013 members and disposed of over more than 8½ million dollars in receipts; about 3,300,000 dollars were distributed as relief of different kinds. Truly, an admirable achievement of a remarkable movement, fully warranting a paper from the masterly hands of such a scholar as Bro. Rickard.

Bro. G. W. BULLAMORE writes:—

Oddfellowship as a parallel to Freemasonry is of great interest for there seems no evidence that the one system borrowed from the other. Yet they have much in common which may have come from the gilds.

Mediæval gilds were insurances against sickness, poverty, loss by fire, etc. They buried the dead, acted as trade unions and as loan societies and were clubs for feasting, singing and play-acting. It is difficult to suppose that such a system was wiped out utterly to be succeeded by organisations fulfilling the same purposes yet entirely new and distinct.

The gilds which survived the Reformation would be compelled to deal drastically with their ceremonies or to become Royalist secret societies when the solemn league and covenant came into being in Commonwealth days. A London gild that eschewed all that savoured of popery or prelacy could not honestly retain its ceremonies, and when the London Freemasons changed their name to the Company of Masons it requires no great imagination to suppose that the ceremonies were revised as well.

¹ My authority for the following lines is: "Ueber Freimauerei und Odd-Fellowtum, von Dr. Theodor Schueler, Mitglied der Justitia: Loge in Berlin; Berlin, 1895." There is also a very useful account of the origin and growth of Oddfellowship, in the second volume of the *Allgemeines Handbuch der Freimauerei* (Leipzig, 1865).

I suggest that the epidemic of clubs which came after the Restoration was a re-appearance and revival of the gild ceremonies, the Hell-fire clubs being a burlesque of them by the irreligious element. The Act of William and Mary, which restored the fellowships lost under the quo warrantos of Charles II. and James II., would account for the convention of accepted Masons at St. Paul's in 1691 and perhaps for the formation of clubs of odd members of other fellowships or odd fellows.

The secrecy of the gilds would render the fellowship survivals adapted to political intrigues, and it is of interest to note that there was a definitely Jacobite section of the Oddfellows. The predecessors of the Freemasons who asked the Duke of Cumberland to replace Charles Edward Stewart as their Grand Master we may look upon as definitely Jacobite also. In 1748 the date and place of meeting was communicated to Oddfellows in cypher. In the Samber Masonic formulæ in the *Bodleian* we read: "I will not at any time hereafter discover to any person or persons whatsoever, the place where I was admitted a member or brother of the most holy, most ancient and most honourable society or Brotherhood of Freemasons."

Bro. Rickard mentions the gavel as obviously derived from the Freemasons. The use of a hammer, however, was common to mediæval institutions. An Elizabethan gild at Exeter has the following:—"Item.—That the governor having a small hammer in his hands made for the purpose, when he will have scilence to be hadd shall knocke the same upon the Borde, and who so ever do talke after the second stroke to paye without redempcion two pence." I find, too, that Cardinal Newman in his life of St. Stephen Harding, the founder of the Cistercians, speaks of "the harsh strokes of the wooden mallet used for calling the brethren together."

The N.E.D. gives the word *gavel* as an American term for a mason's setting maul and for a president's hammer. In this latter sense it may have been adopted for a hammer already in use by Oddfellows.

In Freemasonry the gavel has replaced the mallet and is the steel hammer-axe used in rough mason work. Its cutting edge renders the chisel superfluous. If used in place of the mallet it alters the quality of the blow and burrs the head of the chisel, causing rapid wastage. In mediæval times steel was four times the price of brass, so I feel sure the Freemasons used a wooden mallet and that its replacement by the gavel is a nineteenth century innovation.

Bro. Hextall's extract from an Oddfellows Lodge cash book shows a payment for "mizalto." The mistletoe figures in the old Lodge at York (236). The use of mistletoe at Christmas is usually considered to be a survival from paganism.

We have no proof that a complete set of emblems was the distinctive property of each gild. The craft emblems would belong to the gild of that craft, no doubt, but the steady growth of new "misteries" and the fusion of misteries that also took place must have led to the migration and spread of some of the symbols. Even the lambskin apron may have been common to a number of trade fellowships.

Bro. F. M. RICKARD writes as follows, in reply:—

I am indeed grateful for the very kind reception given to the paper on 'Oddfellowship.' It is very gratifying to find that so many of the comments are in sympathy and agreement with the views expressed, particularly as, not being an Oddfellow, I cannot claim to possess any inside knowledge as so kindly suggested by the Worshipful Master.

I would here repeat that I do not pretend that the paper has covered the subject or that it is not open to correction.

Since completing the paper I have learned from "Tickets & Passes," by W. J. Davies and A. W. Waters (1922), that the two jewels described in the paper belong—the first to 'Hand & Heart Society,' presumably of London, and the second to 'Oak Society,' of Nottingham. But it is pleasing to know that my surmises were excusable, since Bro. Rippon, himself an Oddfellow, accepts the emblems as illustrating Oddfellowship.

As regards the practice in vogue with early clubs, Bro. Covey-Crump appears to hold that there was no systematic scheme of benefit, while Bro. Hyner is of opinion that the clubs were provident societies. Whichever opinion be held must depend on the view taken and whether the evidence to be adduced is convincing. For myself, I cannot but think that, though charitable intentions have always been an influence, the smallness of the scope of the early clubs would not have allowed of more than promiscuous acts of charity.

Bro. Bullamore enlarges on the point mentioned in connection with the gavel; but he appears on the whole to agree that the 'gavel,' and also the apron, etc., may have been adopted in imitation of Freemasons.

The remarks from Bro. Shapley, coming from an Oddfellow, were interesting; and I gathered that in general he agreed with the paper. The suggestion made by Bro. Shapley that Oddfellowship arose as the result of a resolution passed by Freemasons prohibiting London Masons from belonging to more than one Lodge, I think requires corroborative evidence. And the idea that O.F. system, emblems and ritual can be traced back to Roman and even Egyptian times seems at least fanciful.

I am much indebted to Bro. D. Flather for the loan of a manuscript copy of the 'Lectures & Signs of the Ancient Noble Order of Oddfellows' which were confirmed and established in Sheffield in December, 1822, "at a deputation from the Lodges of the Grand United Order." The lectures are peculiar and different from any others I have seen.

The programme of the Manchester Unity Centenary Celebration, October, 1910, sent by Bro. Lingstrom, contains some interesting information. Among the historical references Sheffield is said to have supplanted London, and the Order in Sheffield is referred to as the "United Order," while the London Order is called the "Union Order."

The document of 1798 mentioned in the paper is the "Dispensation" granted from London to Sheffield in 1798, in which it is stated that the Order in Sheffield is to be under the title of 'Grand United Order of Oddfellows.' In a letter from the Grand Secretary of Management, written in 1893 from Manchester, in answer to certain queries from America, the following occurs:—

" . . . The early history of the Grand United Order in England is a dead letter. But the contention of older members is that the Independent Order of Oddfellows, Manchester Unity, was the first split from the Grand United Order in 1813 . . ."

"The Union Order or Grand United Order embraced all Lodges in England until 1813 when the first secession occurred . . ."

It seems that the Grand United Order existed first in London; that Sheffield presently supplanted London; and that later Bolton supplanted Sheffield, after the Manchester Unity had seceded from Sheffield; and that then the Order in Sheffield took the name of 'Ancient Noble Order.'

Apparently I was wrong in saying that the Grand United Order was a split from the Manchester Unity, as it seems to have been more of the nature of a revolt from Sheffield and a transfer complete to Bolton; the remains in Sheffield assuming a new name.

Though Bro. Rippon does not agree, I think I may maintain, in view of the quotations just given, that the Grand United Order was the Mother of all the other Orders.

However, as regards the inter-relationship of the various Orders of Oddfellows, it was not intended in the paper to follow the history of any of the bodies, but to deal with only Oddfellowship in general.

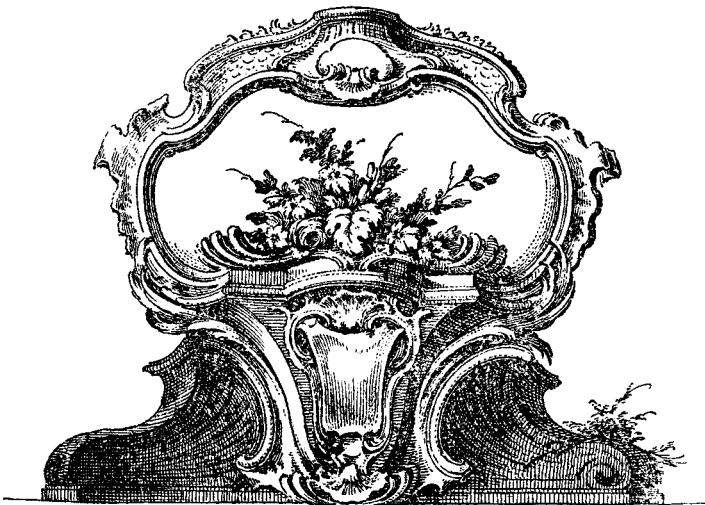
Bro. Rippon must have overlooked the earlier reference in the paper to the document of 1798. He will find it in the same paragraph in which the G.U.O. is first mentioned.

As regards secrets, in my remarks I was following Lewis's manual. Bro. Rippon, as an Oddfellow, corrects my statement. But perhaps it may be allowed that the following sentence from Lewis's manual grants that my assumption was not wholly unwarranted:—

“At the present day (1895) however, many Lodges even of the Manchester Unity adhere to the older ceremonies and practise them in conjunction with the lectures officially promulgated.”

Bro. Rippon adds to his remarks several very interesting extracts from Minutes and other documents.

I would offer my best thanks to the several Brethren who so kindly loaned the many interesting exhibits connected with Oddfellowship.



SUMMER OUTING, 1927.

OXFORD.



OXFORD, Cathedral City and University, illustrates as perhaps no other city in the kingdom can do the whole history of the architecture of our country, from the Pre-Conquest Crypt of St. Peter in the East and the Norman work at the Cathedral to the perfection of Gothic in Merton Chapel and the glorious Divinity Schools, followed by the Tudor of Christ Church and the old Court of Brasenose, and the Renaissance and later work carried out under Bodley and the architects who gave us the Ashmolean, or Worcester College. Lodges of Masons there must have been from the days of the earliest Gothic building, and we might almost expect to find at Oxford a school of Masons influencing the architecture of the neighbouring counties. But of all this there is no indication, for, as Bro. Vibert reminded us in the paper he read on the Saturday evening, there is no record of anything except isolated individuals and an incorporation of the Masons with three other trades in 1604.

Accordingly, when the Quatuor Coronati Lodge accepted the invitation to make Oxford the scene of their Summer Outing this year, it was realized that there was perhaps not much that was strictly Masonic to be shown to our visitors of the days before the Grand Lodge era. But our Masonic archæologists take all architecture for their province, and they certainly can never have chosen a centre more adapted to their requirements in that respect, which in addition offered them the opportunity of visiting the Bodleian Library and inspecting the treasures of art and plate in the Halls and Chapels of the various Colleges.

The Brethren assembled at Paddington on Thursday, 21st July, and went down by the 1.45 train, arriving at Oxford at 3.4. The party was too large to be accommodated in one hotel, and they were distributed between the Randolph, Clarendon and Mitre, the Randolph being the headquarters, while a few were very kindly given hospitality by the authorities of Queen's College. The visiting Brethren were:—

Bros. Dr. E. Allan, of Barrow-in-Furness, P.M., 0 (S.C.); F. J. Asbury, of London, P.A.G.D.C.; Wm. N. Bacon, of London, P.M., 15, P.G.Stwd.; Rodk. H. Baxter, of Rochdale, P.A.G.D.C., P.M., 2076; J. Blackburn, of Birstall, 264; H. Bladon, of London, P.G.St.B.; Dr. C. J. Bourhill, of Warrington, 4233; Robt. Bridge, of Colwyn Bay, P.Pr.G.D., E.Lancs.; H. Broad, of Stratford-on-Avon, P.Pr.G.D., Warwick; Walter H. Brown, of London, P.M., 23, P.G.Stwd.; Dr. T. M. Carter, of Bristol, Pr.S.G.W., Bristol, 2076; G. S. Collins, of London, P.A.G.D.C.; Robt. Colsell, of Chingford, P.A.G.D.C.; R. F. J. Colsell, of Chingford, P.D.M., 12; T. M. Copland, of Falkirk, G.Architect; Rev. W. W. Covey-Crump, of Wisbech, W.M., 2076; Dr. A. J. Cross, of Dalton-in-Furness, P.Pr.G.W., West Lancs.; Dr. C. Curd, of Bath, P.A.G.D.C.; H. C. de Lafontaine, of London, P.G.D., S.D., 2076; F. J. Dennant, of Dovercourt, 650; Wm. Dickinson, of Byfleet, P.Pr.G.Sup.W., Surrey; R. A. Dickson, of London, P.Pr.G.D.C., Essex; E. H. Dring, of London,

P.G.D., P.M., 2076; C. Lewis Edwards, of Loudwater, Bucks., P.G.D.; David Flather, of Sheffield, P.A.G.D.C.; W. Geoghegan, of London, P.M., 620 (I.C.); J. F. H. Gilbard, of London, 56; F. W. Golby, of London, P.A.G.D.C.; Wm. Barry Gregar, of Westcliff-on-Sea, P.Pr.G.D., Essex; John W. Hall, of Peterborough, P.Pr.G.W., Norths. and Hunts.; Dr. R. T. Halliday, of Glasgow, P.M., 772; Professor Wm. L. Henning, of State College, Pa., U.S.A., 478 (Ohio.); Gordon P. G. Hills, of Cookham Dean, P.A.G.Sup.W., P.M., D.C., 2076; John Holt, of Yarm, P.Pr.G.W., Durham; F. Houghton, of London, 1500; A. Hunter, of Falkirk, Pr.G.Sup., Stirling; B. R. James, of Pinner, 2823; G. Y. Johnson, of York, P.Pr.G.W.; A. W. H. Jones, of London, P.M., 1828; Dr. F. Lace, of Bath, P.A.G.D.C.; H. A. Matheson, of London, P.M., 2987; H. E. Miller, of Grange over Sands, P.Pr.A.G.D.C.; Wm. F. Morrison, of Stenhousemuir, G.Stew.; Dr. J. Murray, of Barrow-in-Furness, P.Pr.G.W.; C. A. Newman, of Peterborough, Pr.G.W.; Dr. C. E. Newman, of London, 4453; J. H. Parker, of Norwich, P.M., 1452; H. D. Parsons, of Eaglescliffe, P.Pr.G.W.; Dr. C. H. Perram, of London, P.G.D.; Dr. S. H. Perry, of Spalding, W.M., 469; E. Pickstone, of Radcliffe, 9230; Professor C. S. Plumb, of Columbus, Ohio, U.S.A., G.Historian; A. Cecil Powell, of Weston-super-Mare, P.G.D., P.M., 2076; F. A. Powell, of London, P.A.G.D.C.; J. H. Pullen, of London, P.M., 410; Geo. Sarginson, of West Hartlepool, P.Pr.G.W.; W. Scott, of Saltburn-by-the-Sea, P.M., 543; Thos. Selby, of Eaglescliffe, P.Pr.A.G.D.C.; W. J. Songhurst, of London, P.G.D., Sec., 2076; J. W. Stevens, of London, P.A.G.Sup.W.; Dr. John Stokes, of Sheffield, P.G.D., P.M., 2076; Ed. Tappenden, of Hitchin, P.Pr.G.W.; W. H. Tiffany, of Cape Town, 12 (D.C.); J. E. S. Tuckett, of Bristol, P.A.G.S.B., P.M., 2076; Lionel Vibert, of Bath, P.Dis.G.W., Madras, P.M., 2076; Ed. H. Watts, of Sidcup, P.M., 2882; Geo. C. Williams, of London, P.M., 25; W. J. Williams, of London, S.W., 2696, 2076; H. R. Wood, of Manchester, P.Pr.G.W.; and A. W. Youngman, of Lowestoft, P.Pr.G.W.

At Oxford several local Brethren were on the platform as well as some of the party who had made their way direct and arrived by road or by earlier trains. At 4 p.m. we proceeded to the Town Hall, where we were welcomed by the Right Worshipful the Mayor, Bro. W. H. Perkins, who was accompanied by the Sheriff (Councillor F. W. A. Bennett, a P.M. of the Alfred Lodge) and the Town Clerk. The Mayor entertained us to tea, and afterwards gave a short talk on the City plate, and various articles of interest were pointed out by the Mayor's Sergeant, while Mr. B. Walker, of the Town Clerk's staff, explained the charters displayed for inspection. Before the party broke up, the W.M. voiced the thanks of his Brethren to the Mayor and Sheriff, and commented on the very many interesting features of the plate and Charters. The interval before dinner was spent in strolling down High Street and the Cornmarket, and giving to those who had not before visited the city a first impression of the Colleges and architecture.

After dinner we assembled at the Masonic Hall in High Street, where the W.M. of the Alfred Lodge, No. 340, W. Bro. Rev. R. W. Bennett, and his Officers and Brethren gave us a most cordial reception. Other Brethren present included twenty-five Grand Officers and about eighty Past Masters and Brethren of local Lodges. During the evening W. Bro. A. E. Cowley, P.G.D., D.Litt., Bodley's Librarian, gave a most helpful address describing the city and its buildings, and the Bodleian Library, and indicating some of the many points to which we should direct our attention during our visit. Of special interest was his comparison of the mediæval schools of study in the University with the special branches of study pursued in each degree in Masonry.

On the Friday, after breakfast, the party divided into groups which visited the Bodleian, the University Buildings, the Divinity Schools, the Sheldonian Theatre, the Ashmolean Museum, and the Parks. For this purpose various local Brethren generously put their services at our disposal and proved to be most efficient and enthusiastic guides. In the Bodleian the authorities had very kindly arranged a special exhibit which included the Ashmole and Rawlinson MSS., and we were also much interested in the copy of the

Constitutions of 1723 which had been presented—with a suitable inscription—by James Anderson, A.M. We are indebted to the courtesy of Bodley's Librarian for permission to photograph it for reproduction.

It will be observed that Anderson's latinity is not impeccable; he appears to be presenting the Library to the book! It is remarkable that in the corresponding inscription in his presentation copy of *Royal Genealogies* at Aberdeen he employs an identical construction. See the Plate at *Q.C.A.*, x., 196. But it is only fair to him to remember that he had not taken his degree at *this* University.

The Masonic MSS. in the Bodleian were the subject of a special paper by our late Bro. W. J. Chetwode Crawley, printed in *A.Q.C.*, xi., with several plates of reproductions. In this there is a complete catalogue of the Rawlinson MSS. with comments and explanations. The MS. indexed as C. 918 has as its title:—

The Book of the Provincial Grand Master of the Honourable and Ancient Fraternity of Free Masons in the City and County Palatine, of West Chester, etc.

This is followed by elaborate instructions as to its maintenance, and nothing more, the rest of the book is blank; it still remains an unsolved mystery. We were able to admire the remarkable calligraphy and ornate headpiece and initials of the original, of which Bro. Chetwode Crawley gives a full transcript, but only reproduces the last page with the Coat of Arms.

At the Ashmolean Museum we saw, among other treasures, a specimen of the very rare medal of the Alfred Lodge (*vide* Plate). This medal was approved and forty ordered to be struck on October 22, 1772. (See the note on it by Bro. Hawkins in his paper in *A.Q.C.*, xxii., on *Two Old Oxford Lodges*, at p. 149, and a further note by Bro. Hughan at p. 181 of the same vol.). It is of silver and bears a head of King Alfred on the Obv. with the Legend



Medal issued by the Alfred Lodge, Oxford.

From the original in the collection of Bro. Geo. L. Shackles.

Now in the Museum of the Provincial Grand Lodge of Worcestershire.

Dominus Illuminatio Mea, and on the Rv. the arms of the University and the Freemasons quartered, with the Legend *Sit Lux et Lux Fuit*. The bust of the king presumably refers to the tradition that he was the first founder of the University, a tradition which at all events reminds us of some that Masons in the past have much venerated, perhaps with even slenderer justification. Although the Minutes of the Lodge record the issue of seventy-two specimens, very few are known to-day. There is one in the Shackles Collection now at Worcester, another at Rostock, while the Apollo Lodge also has one specimen, and the Library of Grand Lodge one and a fragment of a second. When Marvin first published his work *The Medals of the Masonic Fraternity* in 1880 he attributed the medal to the Lodge, also named Alfred, that was chartered in 1814. But Bro. Hughan was not satisfied with this attribution, and had

the old Minutes searched, and so discovered the true state of the case. The proper attribution is given in the corrections to Marvin's work as finally published.

Some of the Brethren found time to visit St. Peter in the East, which actually contains the oldest masonry in Oxford to-day, in its Pre-Conquest crypt. Indeed, it is one of the earliest churches in the kingdom, since this crypt is attributed to a ninth century monk named Grymbald. It was originally connected with the nave by flights of stairs on the north and south, to enable the worshippers to descend, file past a shrine, and ascend again, in this reminding us of St. Miniato, and other early churches in Italy, while the plan also resembles those of the crypts of Ripon and Hexham. (*Vide the Guide to the church by R. N. Lyne, F.R.G.S.*) One of the pillars has a dragon carved on it either as a sign of Christianity, or—perhaps more plausibly—as the emblem of the kingdom of Wessex. The church has its especial interest for us as being the burial place of John and Michael Bentley, "Freemasons," as they described themselves, "of the City of Oxford," and John was one of the chief masons at Merton new buildings and elsewhere; he died in 1615. But their tombs are not now discoverable.

After lunch we resumed our perambulation, and visited as many Colleges as the time at our disposal would allow. To many they came with all the charm of novelty; to others they served to recall those days when they were "called emphatically MEN," while to a few, and among those we may include our W.M., they suggested the inevitable comparison with the sister institutions which had welcomed the Q.C. Lodge at Cambridge sixteen years ago.

On Friday evening an entertainment was arranged by the local Reception Committee at the Masonic Buildings, when a delightful programme of music was provided by the Elizabethan Glee Singers, and light refreshments were served. A welcome was given by the Chairman of the Reception Committee, W. Bro. F. F. Vincent, and a large number of Brethren of the local Lodges were present.

Bro. Coxhill has in his possession an interesting set of old Tracing Boards, which were at one time the property of the late Bro. H. Dartnell, of Seven Oaks. They are figured at Plates 43, 44, 45, on p. 288 of Vol. xxix. of *A.Q.C.*, and there is a note on them at p. 279. The III^o Board in particular has various peculiarities, and we were glad to have this opportunity of making an actual inspection of them.

At the Cathedral our attention was directed to the Pre-Conquest arches in the exterior walls of the East End of the Lady Chapel and North Choir Aisle, which, after being disregarded for years, were at last established by excavations made in the adjoining Canons' Garden as the arches of two of the three apses which originally formed the East end of the church built in 727 by St. Frideswide; portions of their foundations are still *in situ*. For fuller details see Mr. Dearmer's account of their discovery at p. 33 of *Oxford* in Bell's *Cathedral Series*.

On the Saturday morning we went in motor Char-a-bancs to Dorchester where we visited the church and admired the celebrated Jesse Window. Time did not permit of our inspecting the earthworks on the river bank, variously attributed to Roman and British agency. We went on to Ewelme, where we were shown round the picturesque old almshouses, and saw the church with its interesting tombs and brasses.

DORCHESTER.

Dorchester is a very old site, and the fortifications that can still be traced at the confluence of the Thames and Thame, which were at one time supposed to be Roman, are now considered to be connected with the British works on the Wittenham Hills on the Berkshire side. There was a Roman town here, or a village at all events, and several Roman remains have been discovered at various times, including a fine altar, but its actual name is

uncertain, Dorocina being the invention of later chroniclers. It remained a place of importance through Saxon times, and was the scene of the conversion of Cynegils, King of Wessex, by the missionary Bishop Birinus in 635. The king thereupon made Dorchester the seat of a Bishopric, and the original see was thus one of the earliest to be founded in England. It included Wessex, Somerset and the Western midlands. Winchester was very soon constituted a separate see, and Dorchester was then for a time without a Bishop. After various changes it was reconstituted subsequent to the Danish troubles in 870, when it included Oxford, Cambridge, Peterborough and Lincoln. But the see was transferred to Lincoln after the Conquest. (Oxford itself became a diocese in 1542; the Abbey of Oseney being the first cathedral. But the Bishop's Chair was transferred to St. Frideswide's, which was now rebuilt as part of Wolseley's College of Christ Church, and Oseney was allowed to go to ruin; nothing now remains of it but a few fragments of masonry.)

At Dorchester the Abbey was first erected by Augustinian Canons in the reign of Henry I. Of the earlier Saxon edifice no certain traces remain to-day. The North wall of the present nave is the wall of the Norman church of the Canons, unaltered save for the insertion of two fourteenth century windows. In the days of the Canons the nave was the parish church, and early in the fourteenth century this was extended on the South side. Soon afterwards the Canons extended the Sanctuary, which to-day presents a magnificent example of the most ornate period of Decorated, both the Jesse window and the East window being quite unusual in design. But the glass has unfortunately been much confused, and the original Old Testament subjects of it can only be guessed at. The church was very much restored in recent times.

EWELME.

The name appears to mean "Head of the Springs," and this interpretation is consistent with the actual situation of the village on an outlying slope of the Chilterns. Its importance dates from the end of the fourteenth century, when Matilda Burghersh, the daughter of the then lord of the manor, married Thomas Chaucer. But just who this Thomas Chaucer was is somewhat uncertain. He may have been the son of the poet; at all events, he was the son of the lady who married Geoffrey Chaucer, and John of Gaunt took a great interest in his career. The shield of the Plantagenets appears on the tomb in Ewelme church without any very clear genealogical justification; the arms of the Chaucers do not.

Alice, the daughter of Thomas and Matilda, born in 1404, eventually became the wife of the Earl of Suffolk, created Duke of Suffolk in 1448. He made Ewelme his favourite residence and in 1437 he founded the almshouses of which Mr. Field, in *Memorials of Old Oxfordshire*, writes:—

Few villages can show a group of buildings so dignified and at the same time so picturesque as these which form the memorial of the first Duke and Duchess of Suffolk; first, the schoolroom, with lofty red brick walls and the stonework of its windows adorned with shields and sculptured angels; beside it, the embattled gateway leading to the almshouse; and next, through an entrance of ornamental brickwork, the peaceful little quadrangle with half-timber walls and protecting cloister around it and richly-carved bargeboards over its dormer windows; thence a steep flight of steps leads up to the western entrance of the church.

The church itself is East Anglian in type; there was an older edifice of which the present structure is a rebuilding carried out before 1475. Its most conspicuous feature is the sumptuous monument to the Duchess Alice; just beyond which lies that of Margaret and Thomas Chaucer. The church is also rich in brasses of rectors, masters of the almshouses and others. It was spared from

mutilation by Cromwell's troops through the zeal of Francis Martyn, a colonel in the Parliamentary army, whose memorial fitly closes the long list. The remarkable canopy surmounting the font can be seen in one of the accompanying Plates; for permission to reproduce these four photographs, which give a very good impression of a place perhaps more off the beaten track than usual, we are indebted to the courtesy of the Oxford City Library, the owners of the copyright.

We returned to Oxford for Lunch, after which we proceeded by launch from Folly Bridge to Nuneham. On our way, as an unrehearsed incident, we witnessed a boat race between crews of schoolboys, a spectacle to which some of the Brethren were able to bring no slight measure of expert appreciation. The only really heavy rain that we encountered during the Outing selected for its onset the precise time when we were out in the open on a river launch opposite Nuneham, most of us on the deck. But it did not damp our ardour.

On the return journey we stopped at Ifley to inspect the famous church. The West Front is generally claimed as exhibiting some of the best Norman work in England. The Porch has six orders, the outermost of which has representations of the Signs of the Zodiac and the Seasons, and, with the upper windows, it dates from 1160. But the circular window is a restoration, and the gable was lowered in the seventeenth century and restored to its original position in 1823. Much of the original Norman masonry is still preserved in the body of the church, including four ornamental shafts in the Choir. The original Font is still in position. The Choir was extended in the thirteenth century and the church generally a good deal modified by additions in Decorated and Perpendicular style at later dates.

After Dinner we were At Home to the local Brethren, and during the evening Bro. Vibert, P.M., read the following paper:—

OXFORD AND THE CRAFT.

Oxford is one of the few towns in England where we might expect, on general principles, to find a body of mediæval Freemasons permanently established in a regular Lodge. From the fourteenth to the seventeenth century work must have been almost continuously in progress on churches, libraries and schools, or the various colleges as one after another was founded. Yet we have no record of anything except isolated individuals, save for the bare mention of the incorporation of the Masons and three other trades in the City in 1604.

In 1449 Thomas Elkyns, of Oxford, in his Will, describes himself as a Freemason, and William Este, Freemason of Oxford, is recorded in 1494. But this name seems to be foreign. We have the name of the Freemason, so described, who built Christ Church, John Adams, and he employed on the work others also described as Freemasons, 1512-1517. In 1604 the Company of Freemasons, Carpenters, Joiners and Slaters of the City of Oxford was incorporated; it will be noted that these are all building trades. But I have not been able to obtain any details of this incorporation, the rules of which might be of interest if they could be come by.¹ The accounts at Wadham, 1610-1613, describe the stone cutters as Freemasons, or Free stone Masons, and one of them made the three statues over the entrance to the Hall and Chapel. Bro. W. J. Williams has discovered the Wills of two brothers, John and Michael Bentley, who call themselves Freemasons of the University of Oxford, though this probably means no more than that they lived in the city. John was one of the chief masons at the building of the old schools and Merton new building. Their Wills are dated 1614 and 1618, and they were buried at St. Peter's in the East.²

¹ The full text of this Charter has now been transcribed for *A.Q.C.* through the good offices of Bro. W. J. Williams, and is printed next after the account of the Outing.—*Ed.*

² We have again to thank Bro. W. J. Williams for a very interesting list of Wills and Administrations of Oxford Freemasons, extracted by him from the Oxford Registry, which is printed as an Appendix to the account of the Outing.—*Ed.*

At *A.Q.C.* xxvii., 67, will be found a reference to Nicholas Stome, Master Mason to King Charles I., from which we learn that he executed the gates and porch of St. Mary's Church, and also the monument of Sir Thomas Bodley. His youngest son John was educated at Oxford, being designed for the Church, but during the Civil War he took arms for the King, and on the failure of the Royalist cause he went abroad. The last reference I have is to Richard Maude, Hugh Daives, and Robert Smith, Freemasons of the City of Oxford, who were the contractors for the new buildings at St. John's College in 1633. No doubt many more such references could be discovered, but they all merely indicate, what we might have assumed, that all through the Gothic period, and beyond it, there were Freemasons in the City of Oxford, who, early in the seventeenth joined with other building trades to form a Gild. Of the history of that Gild I can learn nothing.

No version of the Old Charges has any association with the City except the Rawlinson text; and in that case the link is merely that it is now in the Bodleian. Dr. Rawlinson possessed a version which he let his friend Mr. Towle, of Shoreditch, transcribe, and later on, the Doctor acquired this Brother's Masonic miscellany which included this transcript, and that is now among the *Rawlinson MSS.* But the original has not come down to us, and it is probable that it was not copied in full; in any case it was not a text of any great antiquity as it belongs to the Roberts, a late family.

The notices that we have of Freemasonry in the City and University before the days of Grand Lodge will thus be seen to be meagre in the extreme. But it is quite possible that research might add materially to our information. There is hardly a town in England where, *prima facie*, there is more likelihood of results of value if only someone will be at the pains, and devote the time, to make the necessary research.

Coming now nearer to the epoch of Grand Lodge itself, it should not be forgotten that the Royal Society which at a later date furnished so many of the leaders in the new developments in the Craft was itself the outcome of a movement that began in Commonwealth days at Wadham, the college which also gave us Sir Christopher Wren. Wren was the architect of the Sheldonian, and of some details at Christ Church, and Anderson in his zeal also claims the Ashmolean as his work. But, while it is no doubt in his manner, it is in fact the work of a local architect, Thomas Wood. Nevertheless, while there is no lack of evidence that Oxford men were prominent in Masonry in London, there is record of only one Lodge at Oxford itself until the latter half of the eighteenth century. In 1729 there was constituted a Lodge to meet at the Crown in the Cornmarket, which had ceased to exist by 1736, and of its membership nothing appears to be known. Rawlinson was at this time a member of three Lodges in London, and apparently a founder of a fourth, that meeting at the Oxford Arms in Ludgate Street, constituted on 29th June, 1732. He could hardly have been a member of the contemporary local Lodge without some trace of it appearing among his MSS. We can only suppose that its membership was drawn from the City rather than from University circles. It is possible that the members of the University preferred to join the Lodge in Ludgate Street. There is a list of its members at p. 128 of *Rawlinson MS.*, C. 136. It should not be difficult from an examination of this list to decide if the Lodge had any such association with the University, but the point does not seem to have been investigated. The University Lodge, the first Lodge with an individual name, had been constituted 14.12.1730 at the Bear & Harrow, Butcher Row, Temple Bar. I have no information as to its membership. There is no reference to it in the *Rawlinson MSS.* It was erased in 1736.

In 1769 we do get a Lodge intended expressly for members of the University, the Lodge of Alfred in the University of Oxford, which met at the King's Head in the Cornmarket. The King's Head, subsequently the Starr Inn, is now represented by the Clarendon. There was a special membership medal, now very rare, of which we have seen a specimen during this visit. The Lodge ceased to exist in 1783. Another Lodge was founded in 1770, to meet at the house of Tom Langford in the Turl, with the name Constitution Lodge; it

ceased to meet in 1788 and was erased in 1789. These were both Modern Lodges; their Minute books have been preserved and there is a full account of them in *A.Q.C.* xxii., written by Bro. E. L. Hawkins, who also wrote a history of the Province in 1882. In 1773 there was an Antient Lodge constituted at the Cross in the Cornmarket, which only lived three years, and in 1781 another Antient Lodge was constituted to meet at the Duke of Atholl's Arms, which was known as the City of Oxford Lodge. Bro. Coxhill, in *A.Q.C.* xxxviii., at p. 105, points out that the description should properly be the Atholl Rooms at the Maidenhead Inn in the Turl. The only other Lodge formed during the century was another Antient Lodge, to meet at the Cross in the Cornmarket, in 1792. Later Lodges such as the Alfred, No. 340, and the Apollo University, No. 357, have their archives and historians, but of these three eighteenth Lodges Bro. Hawkins was unable to get any information or trace any records. Yet we need not conclude that there is no more to be learnt of them. If no other source is available a search through the files of contemporary newspapers might bring together much of more than local interest. But such a search needs much patience and leisure.

In a city like Oxford, however, the possibilities of research are not exhausted by newspaper files. The Bodleian has already yielded us much of interest, and is claimed to have done still more. Taking its undoubted contributions first, we have three sources of information, the Ashmole diaries, the Aubrey MSS., and the Rawlinson collections. Ashmole and his Masonic references are so well-known that they need only be mentioned here. They have been quoted by many and misquoted by more. Aubrey lands us in the threadbare controversy about Wren and his Masonic career. The Smith in 2 Henry VI. knew that Cade's father was a bricklayer: "The bricks are alive at this day to testify it; therefore deny it not." Wren's maul and candlesticks would appear to be in the same case to-day—provided it is conceded that they were Wren's. With Rawlinson we are in a different position. He was all his life a collector, and the masses of MS. that he bequeathed to the Bodleian remained almost untouched for over a century. The particular volume that we are interested in, C. 136, was only discovered to have been brought together by another hand when Bro. Chetwode Crawley examined it in 1898. It preserves contemporary matter, lists of members and Lodges, copies of by-laws, prayers used in the Lodges, rare pamphlets, newspaper cuttings, the transcript already referred to of a version of the Old Charges, and so on. The whole will be found detailed in *A.Q.C.* xi., and further on in the same vol. is a transcript of what would seem to be a draft ritual also found among the Rawlinson papers. On p. 132 Bro. Armitage observes that a more diligent search in the Bodleian might well be repaid by the discovery of still more Masonic material; the same remark can safely be applied to every other Library in the University. Bro. Poole only recently came across some new information relating to Benjamin Cole, the engraver, by such search. The Bodleian also came into possession, in 1924, of an immense collection of Stukeley's papers and correspondence, and whether that contains anything of Masonic interest not already known to us has still to be ascertained.

Turning now to less well-authenticated discoveries in the Bodleian, one that was taken very seriously at the time will be found described in *A.Q.C.*, vol. i., 34. It was there reported that a profound Hebrew scholar, Dr. Marks, who was, however, not a Mason, remembered that many years previously he had come across an Arabic MS., in which was an acrostic sentence on the word MACH, the meaning of which he stated to be: "We have found our Master Hiram." He could not remember the purport of the MS., he was uncertain as to its date, and that it was in the Bodleian that he came across it he was by no means confident. The Bro. who introduced the discovery to the Lodge said that he had traced what might be the actual MS. in the Cambridge University Library, which was hardly helpful. Some years later Bro. Yarker, who cannot be accused of unwillingness to believe, pointed out, at *A.Q.C.* v., 228, that almost the precise phrase was a recognised form of salutation among dervishes,

Carissimam Bibliothecam Bodleianam
hoc Libro

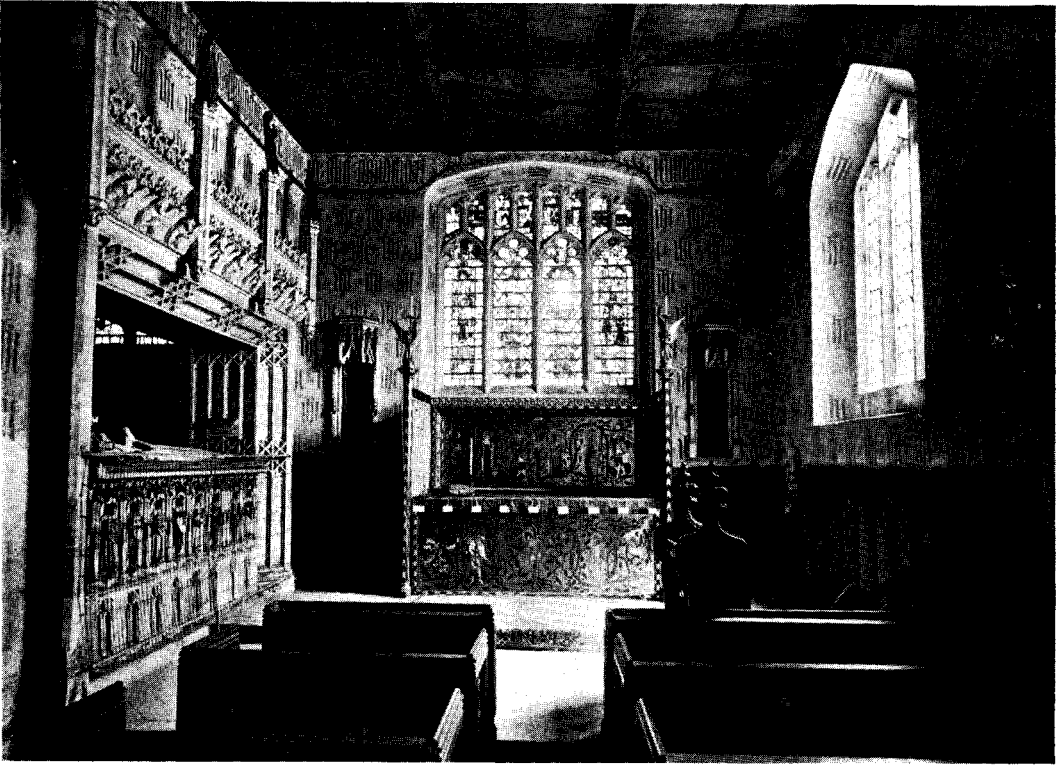
humillime donat ejus Author

Jacobus Anderson A. M.
in Universitate Oxoniensi
Londini

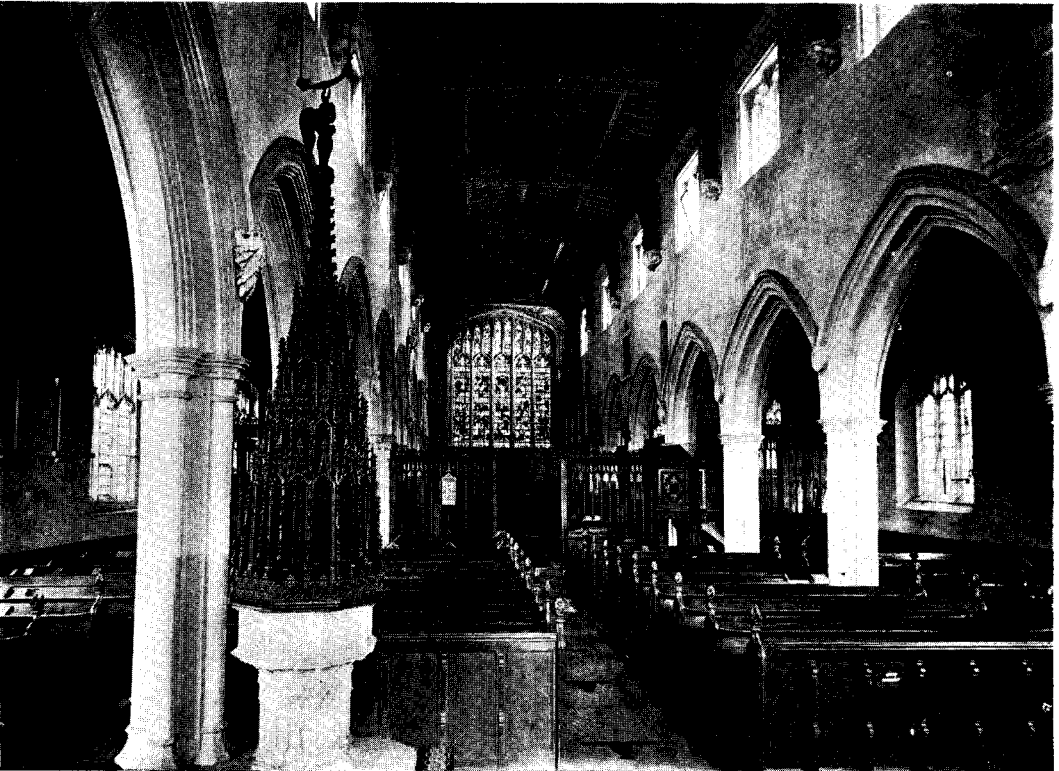
ipso Calendis Julij
anno 1723 et 1723.



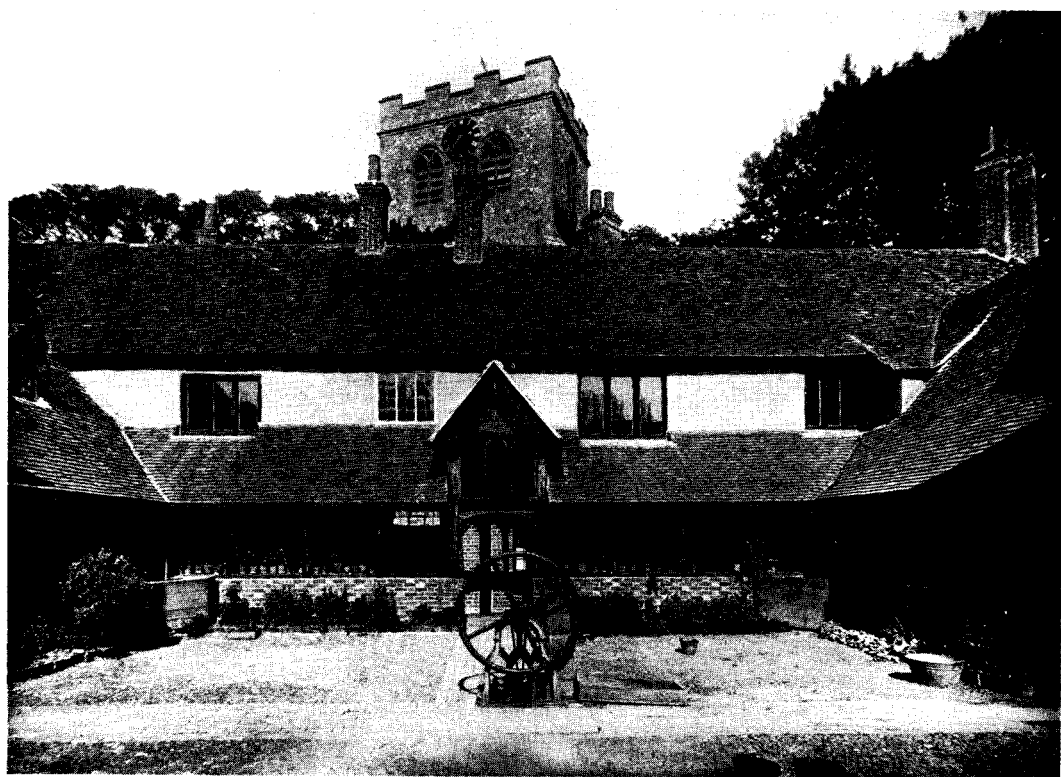
Anderson's Inscription in the copy of his *Constitutions* of 1723
presented to the Bodleian Library.



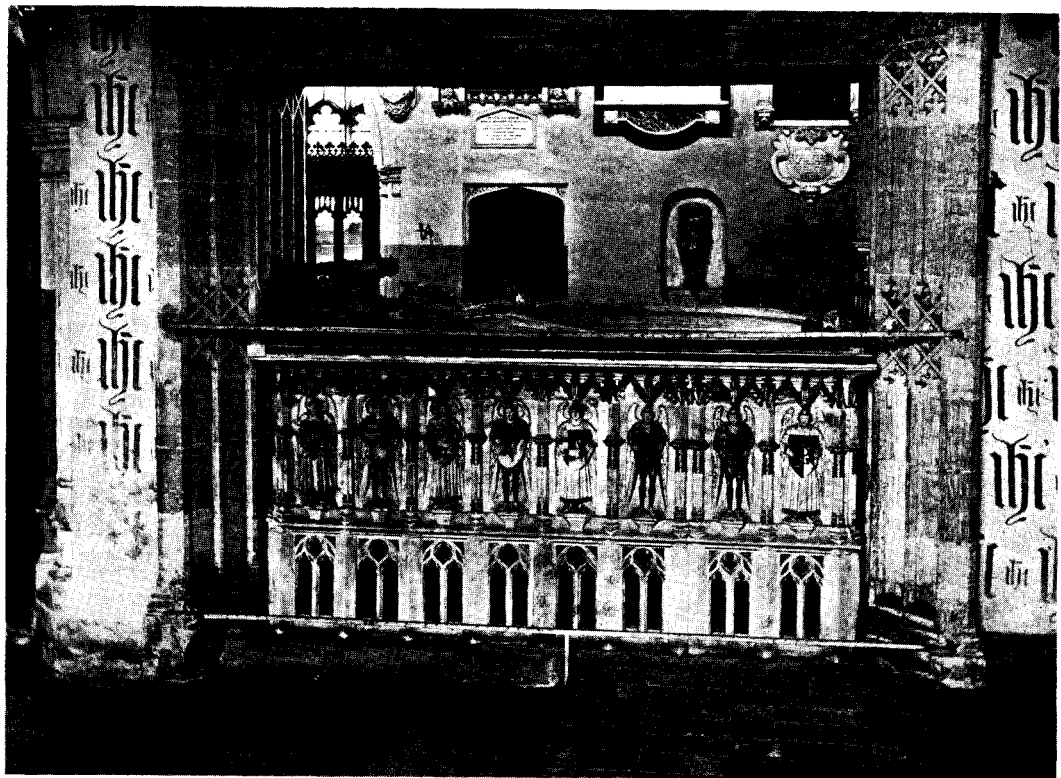
Ewelme. The Hospital Chapel in the South Aisle.



Ewelme. The Church, looking East.



Ewelme. The Hospital Quadrangle.



Ewelme. The Chaucer Tomb.

but that its correct significance is: "We have found Cherim [*i.e.*, rest] in Allah." It will be prudent to wait for further light before founding any conclusions on this discovery.

The other Masonic antiquity for which the Bodleian has been made responsible is the famous *Leland-Locke MS.* Its history has been given in detail at *A.Q.C.* xxxii., 174. It was first printed in the *Gentleman's Magazine* in 1753. It was there stated to have been published as a pamphlet in Frankfort in 1748, but this has never been traced. The MS. itself is alleged to be the work of Leland, and to be in the Bodleian. The transcript purported to have been made by Locke and to be accompanied by a letter written by him, and the whole was found in the desk of an unnamed brother, recently deceased, a familiar locality in Masonry. In 1753 it was pretty safe to say that anything was in the Bodleian. Not till the time of Mr. Macray were the MSS. in the Library examined and classified; *vide* his *Annals of the Bodleian*, 1890. Mr. Madan had no hesitation in saying that the Library harbours no such text. The document itself bears on its face its own condemnation. The spelling is absurd, and the introduction of such words as Chymistry, unknown before 1600, and "gudder," *scil.* better, never English at any time, are fatal, nor are they disposed of by calling them "alleged impossible archaisms." (*A.Q.C.* xxxii., 166.) It is, however, still possible that they were imported into some text or other by a misguided and ignorant eighteenth century enthusiast. But in that case we can make no assertion of any kind as to that suppositious original text. Till it is discovered we can be content to say with Gould and most other students that the *Leland-Locke*, as it stands to-day, is an impudent forgery, and the only doubt we shall entertain will be as to the extent to which possible earlier material, not at present to be identified, may have been utilized in its construction.

But because in this particular case the name of the Bodleian has been misused, we must not suppose that there is no more to be done in the way of examination of MSS. in that or the other Libraries in Oxford. I am confident that there are still immense possibilities of Masonic discovery before students in the University who will be content to undertake on behalf of the Craft work that will entail much drudgery perhaps, and occupy a deal of leisure, but that may at any moment give us some text or piece of evidence that will make Masonic history.

For any such discovery the pages of *A.Q.C.* are always open, and local Brethren who take interest in the archæology of the Craft, and who have not already joined our Correspondence Circle, have now an opportunity of doing so of which I do hope that many will avail themselves, and so enable both the Lodge members and themselves to bring away not only the most pleasant recollections, but may I say, Masonic benefits from the Q.C. visit to Oxford.

Later on in the evening the W.M., speaking on behalf of the Lodge and Correspondence Circle, expressed their thanks to all the Brethren who had so enthusiastically contributed to the success of the Outing and to our comfort during our stay in the city.

On the Sunday morning we attended Morning Service at the Cathedral, and some of the Brethren found time to visit the Library of St. John's College and its celebrated Botanical Garden, or the parklike grounds of Worcester, while others paid a final visit to one or other of the Colleges. Eventually the 4.35 train brought the London Brethren home, with many pleasant memories of an Outing of exceptional interest and charm.

APPENDIX.

OXFORD WILLS AND ADMINISTRATIONS OF DECEASED FREEMASONS.

Freemasons' Wills and Administrations registered in the Oxford Registry.

In order of date.

Compiled by Brother W. J. WILLIAMS.

The letter A. refers to the Archdeaconry Records and C. to the Consistory Records. W. stands for Will.

The dates given are those of Probate or Administration. The Wills themselves are nearly always dated a short time before the grant.

3rd October, 1581. *WETHERALL* (Wethrall) Thomas. Mary Magdeleyn, Oxford. Freemason. C. W. Ser. 1. Vol. 9, 187. He asked to be interred in the Churchyard of Marie Magdaleine parish. He was of the age of "fower score and upward."

10th October, 1590. *DIXSON* (Dixon), Robert. Shereburne. Freemason. C. W. Ser. 1. Vol. II., 114. (To be buried in Sherebourne Churchyard).

3rd November, 1597. *HARBERT* (Harbart), John. St. Mary Magdelene in the suburbs of Oxon. Freemason. C. W. Ser. 1. Vol. 10, 391.

12th April, 1609. *CHAMBERLEN* (Chamberlin), William. Headington. Freemason. Inventory. Act Book A. 29.

10th October, 1609. *DURBAR*, John. Rockston. Freemason. C. W. Ser. II. Vol. 1. 357. (*Note*.—William and Ralphe Durbar are named in Conder's *Hole Craft*, p. 300, A.D. 1620.) I have referred to the registered copy Will and find it names his sons Rafe Durbar and William Durbar. To each of them he gave xx^s. and some household articles and to his son William "all my tooles."

22nd September, 1610. *CHAMLEY*, John. Lewe p Bampton. Freemason. C. W. Inventory. Ser. II. Vol. 2, 160. (To be buried in Bampton Churchyard.)

11th January, 1613. *HENSLO* *alias* Buncker, Thomas. Chippingnorton. Freemason. C. W. Ser. II. Vol. 3, 147. (To be buried in Chippingnorton Churchyard.)

10th June, 1615. *SHEREMAN*, William. Bissiter. Freemason. C. Bond. Inv. Act Book A. 82.

27th September, 1617. *PARSONS*, John. Fifield. bur. Elsfield. Freemason. C. W. Inv. Ser. II. Vol. 4, 177. (To be buried in Elfield Churchyard.)

27th April, 1620. *WATSON*, Humfric. Michell Tew. Freemason. C. W. Ser. II. Vol. 4, 256.

22nd August, 1621. *PARTRIDGE*, Thomas. Bloxham. Freemason. Inventory.

13th May, 1622. *BARTON*, Thomas. Oxford. Freemason. C. W. Ser. II. Vol. 5, 6. He names his sons George Barton and William Barton and gives his house between them. (See also Barton 1638 and 1643.)

8th April, 1624. *FORMAN*, Thomas. Roxton, Freemason. Inventory. Act Book A. 136. (There was also John Forman of Roxton, a Mason. C. W. Inv. 28th Sept., 1624.)

13th October, 1627. *GURDEN*, Owen. Heddington. Freemason. C. Bd. Act Book A. 153.

14th January, 1628. *LANGLEY*, John. Elisfield. Freemason. C. W. Inv. Ser. II. Vol. 6, 90.

16th April, 1629. *JACKSON*, John. Bloxham. Freemason. A. W. Inventory.

12th March, 1630. *HINCKES*, Thomas, sen^r. Burford. Freemason. Inv. Act Book B. 3. (*Note*.—Thomas Hincks of Burford, Mason, 23rd Oct., 1630. Act Book B. 1.)

18th January, 1632. *GREGORY*, Symon. Tainton. Freemason. C. W. 18th January, 1632. He refers to his sons William and Symon Gregorie and gives them the lease of Tainton Quarr "and all my working tools belonging to my occupation but I give my sledge to my sonne Symon Gregorie." (There is an entry of William Gregorie, sen^r., Tainton, Mason. C. W. 15th April, 1616. Ser. II. Vol. 4, 134.)

13th April, 1633. *EDWARDS*, Richard. St. Aldate, Oxford. Freemason. C. W. Inventory.

18th April, 1635. *SARNEY*, Thomas. St. Peter in the East, Oxford. Freemason. C. Bd. Inv. Act Book B. 31.

11th December, 1638. *BARTON*, George. St. Martins', Oxford, Freemason. A. W. Inv. Ser. II. Vol. 8, 145. (See 1622 and 1643.)

11th April, 1640. *PICKE* (Pyke), William. Fringford. Freemason. C. W. Inv. Ser. II. Vol. 8, 383. He bequeathed 3^s/4^d to the repairs of Fringford Church "wherein I have received so much comfort" to be payable when the Church is repaired.

6th July, 1643. *BARTON*, Jesper. Alkerton. Freemason. C. W. Ser. II. Vol. 9, 176. (See 1622 and 1638.)

22nd January, 1647. *GAMMON*, John. St. Ebbes, Oxford. Freemason. C. W. Inv. Act Book B. 95.

16th November, 1648. *RICHARDSON*, John. Heddington. Freemason. C. W. Inventory.

8th February, 1665. *SESSIONS*, Robert. Tainton, Freemason. C. W. Bd. Inv. Act Book B. 130.

28th December, 1666. *CSHER*, John. Millton p Shipton under W^{ch}. Wood. Freemason. C. W. Inventory.

22nd April, 1669. *WAYNE*, John (Senior). Milton p. Shipton under W^{ch}. Wood. Freemason. A. W. Inv. 22nd April, 1669. (See also 1699 and 1708.)

14th January, 1670. *DEW*, George. Marston, Free-mason. C. W. Inventory.

27th January, 1670. *CLEMENTS*, Tristram. St. Ebb, Oxford. Freemason. C. Bd. Inv. Account. Act Book B. 160. (*Note*.—Also Stephen Clement, St. Ebbes, Oxford, Mason. A. Bond. Inv. 22nd Sept., 1683, Act Book B. 226.)

30th October, 1675. *HANCKES*, Edmund. Hensington p. Bladon. Freemason. C. W. Bd. Act Book B. 180. (See also 1680 and 1701.)

17th January, 1679. *CHILLINGWORTH*, Thomas. Barton p Headington. Freemason. C. W. Inv. Reg. A. 170. He appears to have signed by his mark "T."

20th April, 1680. *HANCKES* (Hancks), William, Senior. Oxford, Freemason. A. W. Inv. Ser. II. Vol. 11, 103. (See 1675, 1701 and 1711.) He made his sons John, James, Nathaniel and Simon and his daughter Anne Howlett joint executors and required them that they live peaceably and quietly in brotherly love and concord and to be assistants each to other. He left certain messuages in Broken Hayes in the suburbs of the City of Oxon.

4th December, 1680. *BATH*, Thomas. Kirtlington. Freemason. A. Bond. Inv. Act Book B. 209.

5th and 27th May, 1682. *COX*, John. Oxford. Freemason. Inv. Act Book B. 217 bis.

6th April, 1685. *GREEN*, John. Headdington. Freemason. C. W. Inv. Act Book B. 238. (See 1717, 1725 and 1727.)

20th May, 1686. *TOMLINSON*, Phillip. St. Mary Magdalen, Oxford. Freemason. Inv. t.

15th February, 1692. *PEISLEY* (or Peasley), Bartholomew. St. Gyles in the Suburbs of Oxford. Freemason. C. W. Reg. B. 209. He disposed

of several houses including one in St. Ebbs and some held of St. John's College. He gave all his tools and clothes to his two sons to be divided between them. He named his son Bartholomew as Executor "not to make a prey of his Brother and Sisters but to deal fairly without quarrelling." He asked to be buried in St. Gyles' Churchyard "close to my wife's grave as can be laid."

27th October, 1693. *FLEENEY*, Richard. St. Gyles in ye suburbs of Oxford. Freemason. C. Bond. Inv. acct. Act Book B. 270.

9th May, 1693. *PATY*, William. Chipping Norton. Free macion. C. Bond. Inv. Act Book B. 268. (See 1698 and John Paty "mason" 1718.)

10th May, 1698. *PATY*, Thomas. Chipping Norton. Freemason. C. W. Inv. Regr. B. 381. He refers to his Brother John Paty and gives him 10/s. for a pair of gloves. Gives residue to his loving son John Paty. (See also 1693 and also Paty, John, Chipping Norton "mason." A. W. 22nd Sept., 1718. Ser. II. Vol. 15, 172.)

13th April, 1699. *WATKINS*, William (Senior). Milton p. Shipton Und^r. Wch Wood. Freemason. A. W. Inv. (See also 1669 and 1708.)

2nd April, 1701. *HANKS*, William. Oxford. Freemason. A. W. Regr. C. 176. Testator disposed of his interest in four messuages in Parish of St. Peters in ye Bayly, Oxon. Names his brother Nathaniel; his own sons Anthony and John and his grandchild William Hanks. (See also 1675, 1680 and "mason" 1711.) (Hanks, Nathaniel, Oxford, "mason." A. W. 29th Jan. 1711. Ser. II. Vol. 14, 80.)

1st May, 1707. *RAINSFORD* (Ransford), John. Oxford. Freemason. A. W. Inv. Ser. II. Vol. 13, 280. Testator disposed of messuages in St. Michael's parish in Oxon. Names as an Overseer of his Will "Mr. Bartholomew Paisley the elder of the City of Oxon Freemason."

17th September, 1708. *WATKINS*, William. Milton p. Shipton und^r. Wch Wood. Freemason. A. W. Inv. Ser. II. Vol. 13, 307. (See 1669 and 1699.) Disposes of messuages &c., at Milton and names his sons William and Richard, John, Thomas, and disposes of lease of Quarries held from Rowland Lacy Esq^{re}.

17th July, 1712. *BOX*, Richard. Wroxton. Freemason: yeoman. C. W. Inv. Ser. 2. Vol. 14, 118. Bequest to John Kenning mason of Banbury of forty shillings "for to set me up a good pair of gravestones."

23rd January, 1712 (=1712/3). *ROBINSON*, Thomas. Oxford. Freemason. A. W. Ser. II. Vol. 14, 165. Disposes of a messuage and premises in which he dwelt in the Parish of St. Mary Magdalen in the suburbs of the City of Oxon.

15th January, 1714. *ROBINSON*, Robert. Horspath. Freemason. C. W. Ser. II. Vol. 14, 249. Asks to be interred in parish Churchyard of Forest Hill in the County of Oxon and for a sermon to be preached at his funeral. He disposed of an orchard at Horspath: a cottage at Wheatly: and the Bell Inn at Wheatly in the County of Oxon. Also of Wheat, Barley, Beans, Wood and Bacon.

22nd January, 1717. *GREEN*, John. Headington. Freemason. A. Bond. Inv. Act Book B. 332. (See 1685 and 1727.)

17th February, 1724. *PIDDINGTON*, Richard. Oxford. Freemason. A. W. Reg. E. 35. (Note.—Mary Piddington of Holywell, nr. Oxford, Widow and Executrix to Richard Piddington, freemason. A. W. 20th Oct., 1729. Regr. E. 204.)

27th September, 1727. *GREEN*, John, Senior. Heddington. Freemason. A. W. Ser. II. Vol. 17, 151. (Also 1685, 1717 and Green John Senior Swatcliffe "masson." A. W. 25th Oct., 1725, Regr. E. 54.) He gave his wife a house leased from Corpus Christi College: also a tenement held from manor of Heddington. To his son John Green he gave "all my stock, working tools and implements belonging to my trade and the business he to pay 8/s. per week to the widow.

17th April, 1730. *MATHEWS*, William. Balscot. Freemason. A. Bond. Inv. Acct. Act Book B. 379.

**THE INCORPORATION OF THE COMPANY OF
FREEMASONS, CARPENTERS, JOINERS AND
SLATERS OF THE CITY OF OXFORD,
12 November 1604.**

[At II., 151, of the *History*, Gould refers to this Incorporation, but all he was able to cite was the bare reference to a preliminary docquet entry dated 31st Oct. 1604 in the printed Calendar of State Papers. Through the industry of Bro. W. J. Williams a full transcript of the actual document has been traced in the Patent Rolls, and the present copy has been specially made from that for our *Transactions*. The italics represent abbreviations in the original, expanded in transcription.]

Patent Roll 2 Jas. I., pt. 4, mm. 13-16.

m. 13.

De concessione sibi
et successoribus
pro magistro Gardianis et Communitate
de lez Freemasons
et aliis Civitatis
Oxonie.

Rex Omnibus ad quos *etcetera* salutem Sciatis quod nos ad humilem petitionem dilectorum Subditorum nostrorum existentium de seperali societate misteriorum sive Artibus de lez Freemasons lez Carpenters lez Joyners et lez Slatters Civitatis nostre Oxonie de gracia nostra speciali ac ex certa sciencia et mero motu nostris volumus ordinavimus constituimus concessimus et declaravimus ac per presentes pro nobis heredibus et successoribus nostris volumus ordinamus constituimus concessimus et declaravimus ac per presentes pro nobis heredibus et successoribus nostris volumus ordinamus constituimus concedimus et declaramus quod omnes et singuli liberi homines existentes aut qui imposterum existent de seperalibus Societatibus misterii sive Artibus de lez Freemasons les Carpenters les Joyners et les Slatters Civitatis nostre Oxonie aut infra suburbia libertates et precinctus eiusdem Civitatis aut exercent sive occupant aut qui imposterum exercebunt seperalia misteria sive Artes de les Freemasons les Carpenters les Joyners et les Slatters infra predictam Civitatem Oxonie sive infra suburbia lib[er]tates et precinctus eiusdem Civitatis et successores sui de cetero imperpetuum sint et erunt vnum corpus corporatum et politicum in re facto et nomine per nomen magistri Gardianorum et communitatis de les Freemasons les Carpenters les Joyners et les Slatters Civitatis Oxonie Et eos per nomen magistri Gardianorum et Communitatis de les Freemasons les Carpenters les Joyners et les Slatters Civitatis Oxonie vnum corpus corporatum et politicum in re facto et nomine realiter et ad plenum pro nobis heredibus et successoribus nostris erigimus facimus ordinamus constituimus et declaramus per presentes Et quod per idem nomen habeant successionem perpetuam Et quod ipsi et successores sui per nomen magistri Gardianorum et Communitatis de les Freemasons les Carpenters les Joyners et les Slatters Civitatis Oxonie sint et erunt perpetuis futuris temporibus persone habiles et in lege capaces ad habendum perquirendum recipiendum et possidendum maneria messuagia terras tenementa libertates privilegia Jurisdictiones franchises et hereditamenta cuiuscumque fuerint generis nature vel speciei sibi et successoribus suis in feodo et perpetuitate sive pro termino Anni vel Annorum ac aliter quocumque modo Aceciam bona et catalla et quascumque res cuiuscumque nominis nature qualitatis vel speciei fuerint Necnon ad dandum concedendum dimittendum alienandum assignandum et disponendum maneria mesuagia terras

tenementa hereditamenta bona et catalla et ad omnia et singula alia facta et res
 m. 14 facienda et exequenda per nomen predictum Et quod per idem nomen
 magistri Gardianorum et Communitatis de les Freemasons les Carpenters
 les Joyners et les Slatters Civitatis Oxonie placitare et impl[ac]itari
 respondere et responderi defendere et defendi valeant et possint in quibuscumque Curiis
 placeis et locis ac coram quibuscumque Judicibus et Justiciariis ac alijs personis et
 Officiariis nostris ac heredum et successorum nostrorum in omnibus et singulis
 Accionibus placitis sectis querelis causis materijs et demandis quibuscumque
 cuiuscumque sint aut erunt generis nature qualitatis sive speciei eisdem modo et
 forma prout alique alij ligei nostri huius regni nostri Anglie persone habiles et in
 lege capaces sive aliquod aliud Corpus corporatum et politicum infra Regnum nostrum
 Anglie habere perquirere recipere possidere gaudere retinere dare concedere dimittere
 alienare assignare et disponere placitare et implacitari respondere et responderi
 defendere et defendi facere permittere sive exequi possint et valeant Et quod magister
 Gardiani et Communitas de les Free masons les Carpenters les Joyners et les Slatters
 Civitatis Oxonie predictae et successores sui imperpetuum habeant commune Sigillum
 pro causis et negociis suis et successorum suorum quibuscumque agendis descruturum
 Et quod bene liceat et licebit eisdem magistro Gardianis et Communitati de les
 Freemasons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictae et
 successoribus suis Sigillum illud ad libitum suum de tempore in tempus frangere mutare
 et de novo facere prout eis melius fieri et fore videbitur Et quod habeant et haberi
 possint infra Civitatem predictam aut Suburbia eiusdem Civitatis unam domum vel
 Cameram prout eis melius fore videbitur que vocabitur le Halle or Chamber de les
 Freemasons les Carpenters les Joyners et les Slatters Civitatis Oxonie pro negociis et
 rebus suis tractandis et alijs rebus in eadem peragendis Et ulterius volumus ac per
 presentes pro nobis heredibus et successoribus nostris concedimus prefatis Magistro
 Gardianis et Communitate de les Freemasons les Carpenters les Joyners et les Slatters
 Civitatis Oxonie predictae et successoribus suis quod de cetero imperpetuum sit et erit
 unus de eisdem les Freemasons les Carpenters les Joyners et les Slatters Civitatis
 . . . [an erasure] predictae in forma in hijs presentibus mencionata eligendus qui
 erit et nominabitur magister de les Masons les Carpenters les Joyners et les Slatters
 Civitatis Oxonie Quodque similiter sint et erunt tres de les Freemasons les Carpenters
 les Joyners et les Slatters Civitatis Oxonie predictae in forma inferius in hijs presentibus
 mencionata eligendi qui erunt et nominabuntur Gardiani de les Freemasons les
 Carpenters les Joyners et les Slatters Civitatis Oxonie Acceiam quod similiter sint et
 erunt sexdecem de eisdem les Free masons les Carpenters les Joyners et les Slatters
 Civitatis predictae in forma in hijs presentibus mencionata eligendi qui erunt et
 nominabuntur Assistentes Magistri et Gardianorum de les Freemasons les Carpenters
 les Joyners et les Slatters Civitatis Oxonie predictae et de tempore in tempus erunt
 assistentes et auxilantes eisdem magistro et Gardianis pro tempore existentibus in
 omnibus causis rebus et materijs dictos magistrum Gardianos et Communitatem
 tangentibus sive concernentibus Et ulterius volumus ac per presentes pro nobis
 heredibus et successoribus nostris concedimus prefatis magistro Gardianis et Com-
 munitati de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie
 et successoribus suis quod magister Gardiani et Assistentes (predicti pro tempore
 existentes)¹ vel maior pars eorum quorum magister et unus Gardianorum pro
 tempore existentium duos esse volumus super sumonicionem publicam inde fiendam.
 ad hoc congregati habeant et habebunt plenam potestatem et auctoritatem con-
 stituendi ordinandi et faciendi de tempore in tempus leges statuta ordinationes decreta
 et constitutiones rationabilia in scripto quecumque que eis aut maiori parti eorundem
 quorum prefatum magistrum et unum Gardianorum pro tempore existentium duos
 esse volumus bona salubra vtilia honesta et necessaria iuxta eorum sanas discreciones
 fore videbuntur pro bonis regimine et gubernacione magistri Gardianorum et Com-
 munitatis predictorum ac omnium aliarum rerum eadem Artes sive misterium
 de les Free masons les Carpenters les Joyners et les Slatters infra Civitatem predictam
 Suburbia et libertates eiusdem tangentium sive concernentium Ac pro declaracione

¹ Interlineated.

quo modo et ordine iidem magister Gardiani et Communitas ac omnes et singule persone exercentes aut occupantes predictas Artes sive misterium de les Free masons les Carpenters les Joyners et les Slatters sive eorum aliquam infra predictam Civitatem Oxonie sese habebunt gerent et vtentur pro vltiore bono publico et communi vtilitati eorundem magistri Gardianorum et Communitatis ac pro alijs rebus et causis quibuscumque dictos magistrum Gardianum et Communitatem tangentibus sive quoquo modo concernentibus Quodque iidem magister Gardiani et Assistentes et successores sui pro tempore existentes vel maior pars eorum quorum prefatum magistrum et vnum Gardianorum pro tempore existentium duos esse volumus quociescumque huiusmodi leges Jura Statuta instituciones ordinaciones constituciones in forma predicta fecerint condiderint ordinauerint vel stabiliuerint huiusmodi et tales penas puniciones et penalitates per imprisonment corporis vel per fines et amerciamenta vel per eorum vtrumque erga et super omnes delinquentes contra huiusmodi leges Jura statuta instituciones ordinaciones et constituciones sive eorum aliquod sive aliqua qualia et que eisdem magistro Gardianis et Assistentibus pro tempore existentibus vel maiori parti eorundem quorum prefatum magistrum et vnum Gardianorum pro tempore existentium duos esse volumus necessarium oportum et requisitum pro obseruatione earundem legum ordinacionum et constitutionum melius fore videbitur facere limitare et providere Ac quod iidem magister Gardiani et Communitas de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictae eadem fines et amerciamenta habere levare et recipere possint et valeant ad vsum prefatorum [sic] magistri Gardianarum et Communitatis et successorum suorum absque impedimento nostro heredum vel successorum nostrorum aut alicuius vel aliquorum Officiariorum vel ministrorum nostrorum heredum vel successorum nostrorum Et absque aliquo compoto nobis heredibus seu successoribus nostris inde reddendo Que omnia et singula ordinaciones leges statuta et constituciones sic vt prefatur fienda observari volumus sub penis in eisdem continendis Ita tamen quod leges ordinaciones constituciones imprisonment fines et amerciamenta huiusmodi sint rationabiliter et non sint repugnantia vel contraria legibus statutis consuetudinibus sive Juribus Regni nostri Anglie Et pro meliori executione voluntatis et concessionis nostre in hac parte assignauimus nominauimus creauimus constituimus et fecimus ac per presentes pro nobis heredibus et successoribus nostris assignamus nominamus creamus constituimus et facimus dilectum nobis Thomam Key Joyner Civitatis pre-

m. 15

dictae fore et esse primum et modernum magistrum de les Free masons | les Carpenters les Joyners et les Slatters Civitatis Oxonie predictae volentes quod idem Thomas Key erit et continuabit in eodem Officio a data presencium vsque ad festum sancti Jacobi Apostoli proximum sequentem et ab eodem festo quousque vnus alius ad dictum Officium magistri de les Free masons les Carpenters les Joyners et les Slatters Civitatis predictae debito modo electus et prefectus fuerit iuxta ordinaciones et provisiones inferius in hijs presentibus expressas et declaratas si idem Thomas Key tandiu vixerit Assignauimus eciam nominauimus et constituimus ac per presentes pro nobis heredibus et successoribus nostris assignamus nominamus et constituimus dilectos nobis Thomam Edwardes mason Civitatis predictae Edwardum Teasler Carpenter Civitatis predictae et Edwardum Triplett Slater Civitatis predictae fore et esse tres primos modernos Gardianos predictorum les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie continuandos in eisdem Officijs Gardianorum predictis a data presentium vsque ad predictum festum sancti Jacobi Apostoli proximum futurum et ab eodem festo quousque tres alii ad Officios illos Gardianorum de les Free masons les Carpenters les Joyners et les Slatters Civitatis predictae electi et prefecti fuerint iuxta ordinaciones et provisiones in hijs presentibus expressas et declaratas si iidem Thomas Edwardus Edwardus Tesler et Edwardus Triplett tandiu vixerint Nisi interim pro mala gubernacione sive male gerendo in ea parte pro aliqua causa rationabili ab Officiis illis amoti erunt aut eorum aliqui vel aliquis amoti erunt vel amotus erit Et assignauimus nominauimus creauimus et constituimus et per presentes pro nobis heredibus et successoribus nostris assignamus nominamus constituimus et facimus dilectos nobis Thomam Barton leonardum mathewe Ricardum Edwardes et Johannem Palmer Free masons Civitatis predictae Johannem ladman seniore Johannem ladman Juniorem Thomam May et Johannem Ives Carpenters Civitatis predictae Thomam

Maddockes Charolum Rainsford Willhelmum Bennett et Barth[olom]jeum Emery Joyners Civitatis predictæ et Thomam Hall Johannem Brighte Willhelmum Pierson et Johannem Hayes Slaters Civitatis predictæ fore et esse sexdecem primos et modernos Assistentes magistrj Gardianorum et Communitatis predictorum Continuandos in eisdem Officijs durantis vitis suis naturalibus nisi interim pro mala gubernacione sive male se gerendo in ea parte aut pro aliqua alia causa rationabili amoti fuerint aut eorum aliquis amotus fuerit Et ulterius volumus ac per presentes pro nobis heredibus et successoribus nostris concedimus prefatis magistro Gardianis et Communitati de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie et successoribus suis quod iidem magister Gardiani et Assistentes pro tempore existentes sive maior pars eorum quorum magistrum pro tempore existentem vnum esse volumus de tempore in tempus perpetuis futuris temporibus potestatem et auctoritatem habeant et habebunt quolibet Anno imperpetuum in festo sancti Jacobi Apostoli vel in Crastino die proximo sequente post predictum festum eligendi et nominandi Et quod eligere et nominare possint et valeant vnum de Assistentibus Artium sive misteriorum predictorum qui erit magister de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie pro vno Anno integro tunc proximo sequente et tres alios de Assistentibus Artium sive misterjorum predictorum qui erunt Gardiani de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictæ pro vno Anno integro tunc proximo sequente dummodo iidem magister et predicti tres Gardiani de seperalibus Artibus predictis videlicet vnus de qualibet earundem alternis vicibus eligantur vt preficiantur Et quod ille qui in predicto Officio magistrj sic vt prefertur electus et prefectus fuerit dictum officium magistrj exequi valeat et possit Et quod illi qui in predictos Officios Gardianorum sic vt prefertur electi et prefecti fuerint Officia Gardianorum predictos pro vno Anno integro tunc proximo sequente exequi valeant et possint et eorum quilibet exequi valeat et possit Sacramento corporali coram ultimo magistro et ultimis Gardianis predecessoribus suis et tot Assistentibus aut coram aliquibus octo predictorum magistrj Gardianorum et assistentium qui tunc interfuerint ad seperalia Officia magistrj et Gardianorum predictorum bene recte et honeste in omnibus Officijs illis tangentibus * et exequenda prius prestito Et insuper volumus ac per presentes pro nobis heredibus et successoribus nostris concedimus prefatis magistro Gardianis et Communitati de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictæ et successoribus suis quod si contigerit magistrum et Gardianos predictos pro tempore existentes aut eorum aliquem vel aliquos aliquo tempore infra vnum Annum postquam ad Officium magistrj aut ¹ ad Officia Gardianorum predictorum sic vt prefertur electi et prefecti fuerint aut eorum aliquis fuerit obire aut ab Officio illo amoveri Quosquidem magistrum et Gardianos et eorum quemlibet pro mala gubernacione aut pro aliqua causa rationabili per magistrum Gardianos et Assistentes pro tempore existentes vel maiorem partem eorundem quorum magistrum et vnum Gardianorum pro tempore existentium duos esse volumus (amobiles esse volumus) ² Quod tunc et toties bene liceat et licebit residuis eorundem magistrj Gardianorum et Assistentium qui adtunc superuixerint vel remanserint vel maiori parti eorundem quorum magistrum et vnum Gardianorum pro tempore existentium duos esse volumus ad libitum suum vnum alium in magistrum aut vnum alium aut plures alios in Gardianum vel Gardianos de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictæ eligere et preficere secundum ordinaciones et provisiones superius per presentes declaratas ad exequenda et exercenda predictum Officium magistrj aut predictum Officium aut Officia Gardiani aut Gardianorum predictorum vsque ad festum sancti Jacobi Apostoli tunc proximum sequentem sacramento corporali in forma predicta sic vt prefertur prestito Et sic toties quociens casus sic acciderit Et ulterius volumus ac per presentes pro nobis heredibus et successoribus nostris concedimus prefatis magistro Gardianis et Communitati de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictæ et successoribus suis quod quandocumque contigerit aliquem vel aliquos de Assistentibus eorundem magistrj Gardianorum et Communitatis predictorum obire aut pro aliqua

* Sic; presumably some word omitted.

¹ Interlineated.

² Interlineated.

causa rationabili amoveri Quosquidem Assistentes et eorum quemlibet pro mala gubernacione aut pro aliqua alia causa rationabili per magistrum Gardianos et Communitatem predictos pro tempore existentes vel per maiorem partem eorundem quorum magistrum et unum Gardianorum pro tempore existentium duos esse volumus amobiles esse volumus quod tunc et tocies bene liceat et licebit eisdem magistro Gardianis et Communitati qui adtunc supervixerint et remanserint vel maiori parti eorundem quorum magistrum et unum Gardianorum pro tempore existentium duos esse volumus unum alium vel plures alios de Communitate Artium sive misteriorum predictorum in Assistentem sive Assistentes Artium sive misteriorum predictorum eligere et preficere Continuandis in eisdem Officijs durantis vitis suis naturalibus nisi interim (secundum ordinaciones et proviciones) ¹ in hijs presentibus mencionatas amoti erunt aut eorum aliquis amotus erit sacramento corporali ad Officia illa recte

bene et honeste in omnibus Officijs illis tangentibus coram | Magistro et
m. 16 Gardianis predictis prius prestito et sic tocies quociens casus sic acciderit

Et ulterius de vberiori gratia nostra speciali ac ex certa sciencia et mero motu nostris pro meliore regimine et gubernacione omnium eorum qui modo exercent aut imposterum exercebunt predicta sepealia misteria sive Artes de les Free masons les Carpenters les Joyners et les Slatters aut eorum aliqua aut aliquam rem sive aliquas res eadem misteria sive Artes aut eorum aliqua tangentes sive concernentes infra Civitatem predictam libertates aut precinctus eiusdem dedimus et concessimus ac per presentes pro nobis heredibus et successoribus nostris damus et concedimus prefatis magistro Gardianis et Communitati de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictae et successoribus suis quod predictus magister Gardiani et Assistentes et successores sui pro tempore existentes perpetuis futuris temporibus habeant et habebunt super visum scrucinium correccionem et gubernacionem omnia et singula Artium et misteriorum predictorum et omnia alia personarum quorumcumque vtentium vel exercentium aliquam eorundem misteriorum sive Artium infra dictam Civitatem Oxonie suburbia libertates et precinctus eiusdem ac plenam potestatem et auctoritatem puniendi omnes delinquentes pro eorum delictibus iuxta eorum sanas discreciones et ordinaciones per ipsos vel successores suos sic vt prefertur fiendas, volentes et per presentes pro nobis heredibus et successoribus nostris firmiter iniungentes precipientes et mandantes omnibus et singulis maioribus Justiciariis Balliis Constabulariis et alijs Officiarijs ministris et subditis nostris quibuscumque quod sint auxiliantes assistentes et confortantes prefatis magistro Gardianis et Communitati de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictae et eorum cuilibet ad facienda gaudenda habenda et exequenda ea omnia et singula per nos prefatis magistro Gardianis et Communitati per has litteras nostras patentes preconcessa Et ulterius de ampliori gracia nostra speciali ac ex certa sciencia et mero motu nostris volumus ac per presentes pro nobis heredibus et successoribus nostris concedimus prefatis magistro Gardianis et Communitati de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictae et successoribus suis quod si contigerit magistrum aut Gardianos de les Freemasons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictae pro tempore existentem aut eorum aliquem vel aliquos sic egritudine laborare quod necessarium negocium ad predicta sepealia Officia sua spectans intendere non possint aut eorum aliquis non possit vel Civitate et libertatibus predictis pro aliquibus causis rationabilibus egredi quod tunc et tocies quilibet eorundem magister et Gardiani pro tempore existentes sic vt prefertur absens vel egritudine laborans absentes vel egritudine laborantes respective facere et constituere valeat et possit valeant et possint de tempore in tempus unum de Assistentibus Artium sive misteriorum predictorum pro tempore existentem fore et esse Deputatum ipsius magistri et unum vel plures de eadem Communitate pro tempore existentem fore et esse Deputatum sive Deputatos ipsius Gardiani vel ipsorum Gardianorum sic egritudine laborantis vel absentis aut egritudine laborantium vel absentium Et quod ille sive illi sic in Officia Magistri aut Gardiani sive Gardianorum deputatus et constitutus deputati et constituti eadem sepealia Officia magistri Gardiani sive Gardianorum predictorum pro tempore existente respective faciet et exequetur facient et exequentur durante egritudine vel

¹ Interlineated.

absencia eiusdem magistri vel eiusdem Gardiani sive eorumdem Gardianorum et sic toties quociens casus sic acciderit Et ulterius de vberiori gracia nostra speciali ac ex certa sciencia et mero motu nostris dedimus et concessimus et constituimus ac per presentes pro nobis heredibus et successoribus nostris damus concedimus et constituimus predictis magistro Gardianis et Communitati de les Free masons les Carpenters les Joyners et les Slatters Civitatis Oxonie predictae et successoribus suis quod ipsi prefati magister Gardiani et Communitas et successores sui qui admissi sint aut fuerint in Corporacionem predictam et fuerint membri eiusdem Corporacionis corporate et servientes et Appreñticii sui et eorum cuiuslibet solummodo et nulli alij qui non submitterent seipso et devenerint membri eiusdem incorporacionis et liber Gilde predictae et obediens omnibus legitimis¹ constitucionibus ordinacionibus et rationabilibus oneribus eiusdem faciant et perficiant omnia et singula que quecumque² ad sepealia misteria sive Artes de les Free masons les Carpenters les Joyners et les Slatters aut ad eorum aliquod spectant vel pertinent infra Civitatem predictam libertates et precinctus eiusdem de tempore in tempus accidentia sive contingentia Prohibentes omnes alias personas quascumque preter prefatos magistrum Gardianos et Communitatem et successores suos et eorum servientes et Appreñticios solummodo quod nec ipsi nec eorum aliqui faciant aut facere presument aliquam rem aut aliquas res quascumque infra Civitatem predictam suburbia libertates et precinctus eiusdem que ad predicta misteria sive Artes de les Free masons les Carpenters les Joyners aut les Slatters aut ad eorum aliquod spectant vel pertinent fiendum sub pena huiusmodi forisfacturi imprisonmenti finis ac alie penalitatis qualia et que per aliqua Statutum sive leges huius regni nostri Anglie aut per ordinacionem seu constitucionem per magistrum Gardianos et Communitatem predictos et successores suos vt supradictum est virtute presencium faciendas et constituendas imponi aut affligi possint super huiusmodi deliquentem propter eorum contemptum et in obedienciam in non perimplendum et performandum mandatum nostrum Regium in hac parte Volumus eciam etcetera Absque fine in hanaperio etcetera Eo quod expressa mencio etcetera In cuius rei etcetera Teste apud Westmonasterium duodecimo die Novembris.

per breue de priuato Sigillo etcetera.

ABSTRACT.

(Title in margin) Of the Grant for themselves and their successors of a Master, Wardens and a Commonalty of the Freemasons and others in the City of Oxford.

The King, allowing the humble petition of his faithful subjects at Oxford by these presents grants that all freemen of the misteries and arts of Freemasons, Carpenters, Joiners and Slatters exercising their calling in Oxford or its suburbs shall for the future be one body corporate by the title of the Master, Wardens and Commonalty of the Freemasons, Carpenters, Joiners and Slatters of the City of Oxford, with all legal rights as a corporation in respect of owning property and chattels, and maintaining and defending law-suits, with a Common Seal, and a Hall. They shall have a Master, three Wardens and sixteen Assistants to the Master and Wardens. The said Master, Wardens and Assistants, or the majority of them, shall, provided the Master and one Warden be of the number, have full power to summon a meeting of the Commonalty and make ordinances and regulations for their better government, and for the ordering of all matters that concern them and their trades, with power to fine and imprison for breaches of such rules as they shall determine, and they may take the proceeds of fines levied to the purposes of the Commonalty, provided always that such finings and imprisonments are reasonable and not repugnant to the laws of the Realm. And we hereby appoint our well-beloved Thomas Key, Joiner, to be the first Master, and to continue until the next Feast of St. James the Apostle, when they shall themselves elect his successor in accordance with the rules enacted to that end. And we appoint our well-beloved Thomas Edwardes, Mason, Edward Teasler, Carpenter, and Edward Triplett, Slater, to be the first Wardens to hold

¹ Sic; for "legitimis."

² Interlineated here; it should probably have preceded 'que.'

office in like manner, unless they or any of them be removed for misconduct. And we appoint our well-beloved Thomas Barton, Leonard Mathewe, Richard Edwardes and John Palmer, Freemasons, John Ladman *senior*, John Ladman *junior*, Thomas May and John Ives, Carpenters, Thomas Maddockes, Charles Rainsford, William Bennett and Bartholomew Emery, Joiners, and Thomas Hall, John Brighte, William Pierson and John Hayes, Slaters, to be the first Assistants and to hold their office for life unless they be removed for sufficient cause, and all future officers are to be elected on the Feast Day of St. James the Apostle or on the day next following, the Master and the three Wardens being elected from among the Assistants for the space of one year, but so that the four shall severally belong, one to each of the said arts and misteries. And the newly-elected Master and Wardens shall take an oath before the Assistants and the Master and Wardens their predecessors, or before any eight of them, faithfully to discharge their duties, and the Court of Assistants shall have power to fill vacancies caused by death or removal for misconduct, until the next Feast of St. James, such court to include a Master and one Warden, and they may similarly elect from among the Commonalty one or more Assistants, to hold their office for life, as vacancies occur, and they shall take oath to carry out their duties properly. And of our favour and grace we direct that the Master, Wardens and Assistants shall have full powers of scrutiny, correction and governance in their arts and misteries over all persons exercising them in the City and its suburbs and full power of punishing all delinquents, and we order our Mayors, Justices and all other Officers to give all assistance required by the said Master, Wardens and Commonalty. And they have power to appoint from among the Assistants a Deputy for a Master or Warden unable through sickness or absence from Oxford to carry out his duties. Further the Master, Wardens and Commonalty and their servants and apprentices who shall be members of the incorporation and free gild aforesaid, shall have freedom to do all other acts that may be needful from time to time for the purposes of the misteries and arts. Prohibiting all other persons whomsoever under penalties from interfering in any manner with the said misteries and arts. (Formal ending, witnessing, etc.)

A few points call for comment. The phrase as to the Hall may be translated: "They shall have . . . a house or room as may seem best to them which shall be called 'le Halle or Chamber de les Freemasons' [etc.]." These last are the actual words of the original. This reminds us of the Chamber or Hall of the *Regius*, and suggests that the term "Hall" specifically implied a house with several rooms.

The Charter has no reference to a livery; and the phrase "free gild" ("eiusdem incorporacionis et liber gildae predictae") which only occurs once is not very easy to explain. It seems to be unusual in charters of this type. No chaplain is referred to, and there is no indication of religious activities of any kind.

Thomas Edwardes is called a Mason, although the Corporation is invariably referred to as that of the Freemasons, etc. On the next page Richard Edwardes, presumably a relation, and his colleagues are Freemasons. This suggests that at this date there was no very definite distinction made between the two designations. The Wills of Thomas Barton (1622) and Richard Edwards (1623) are among those found by Bro. Williams and referred to in the Appendix to the account of the Summer Outing.

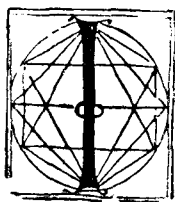
It will be noticed that the Corporation are given a free hand to make their own rules, to which no detailed reference occurs, presumably because they were not yet in being. Is it at all possible to find some record of them in Oxford itself, and can the subsequent history of the Corporation be traced? Where was its Chamber or Hall?

I have not thought it necessary to mark all the small errors of spelling and syntax in the original; they are very few and quite obvious.

DUTCH ROSE CROIX PATENT.

BY BRO. ERNEST E. MURRAY, 32° K.C.C.H.,

Past Master Billings (Montana) Chapter Rose Croix.



AM indebted to my very good friend and Brother, Willem Wildschut, 32°, who brought me this patent as a gift from Holland, where he obtained it during a visit there in 1926.

On examining any old document the first question that naturally arises is the date of issue, and here we are informed that it was issued on "the fifth day of the first month in the year 26 of our Grand Master 55." That date was, and still is, very much of a 'poser,' but inasmuch as it is stated to have been issued by the Master and Chiefs of the Most Holy Chapter of the Higher Degrees in the Society of Freemasons, seated in and by the supreme authority of the Republic of Batavia (Dutch Republic), we know the date in the vulgar calendar to have been between the years 1795 and 1806.

The first impression on taking up the document is that of the thickness of the parchment; the next, the impressiveness of the seals which are three in number. Without stopping to examine in detail, and viewing the body and design, one notices at once the compasses and triangles on the three columns, one of the latter of which is broken, and these facts with the prominence of the representation of the phoenix and pelican at once convince us that it is a Masonic document. Inspection of the seals confirms this, and closer inspection reveals that it is a patent of the Rose Croix degree, now the Eighteenth Degree of the Ancient and Accepted Scottish Rite of Freemasonry, or Ancient and Accepted Rite of England.

Taking the design in detail. At the head we have the All-Seeing Eye in a triangle with radiant light stretching therefrom and a classical figure, evidently in conjunction with the All-Seeing Eye, representing Light. The figure of Light is supported on the left and right by the phoenix and pelican.

At the bottom we find the Altar having upon it the Holy Bible with crossed swords, with which all Knights Rose Croix, as well as those who have taken other Scots degrees, are familiar.

The Altar stands on a black cloth on which are depicted tears and the motto "Vincere Aut Mori" (Conquer or Die); on this are two crowns, celestial and temporal, sword, skull, crossbones, lamp, trowel and wand. All these we can understand. The black cloth with tears is not only associated with the Scots degrees, but also the Craft degrees in Holland, the apron of a Master Mason, to this day, in that country, having them displayed.

The seals next command our attention, in order to see by what authority the document is issued. The main seal below the signature to the bottom right is attached, by incision, to the parchment, by crimson silk ribbon. The ribbon passes through a circular box-wood cup, on which the red sealing wax has been poured and the seal impressed, which is two inches in diameter. The design of the seal includes implements used by the operative Mason, which have been adopted by the speculative Mason to symbolise lessons, such as the square and compass, rule, trowel, and mallet; together with other symbols of the Blue Lodge, the two pillars, sun, moon and stars, blazing star with the letter 'G,' cord, sprig of acacia, perfect ashlar with pyramidal top, and in the bottom

appears a skull with sword and thigh bone crossed with sprigs of laurel; these also are peculiar to Continental Blue Masonry. Around the edge half way is a tasselled cord and the words "Parfaite Union," found on many Masonic seals on the Continent in the eighteenth century. One is somewhat surprised to find none but Blue Lodge symbols and one looks above to the signature expecting to find the title of the signer as "Master" or "Grand Master" or some other Grand Officer, but the title "Cancellarius" is found. This we assume to be a local or subordinate title pertaining to the Lodge at Dordrecht, and is "our own proper seal" referred to in the patent.

The seal to the left, over which appear the signatures of the Masters and Moderators, after whose names the letters "S.P.R.+" are affixed (Sovereign Prince Rose Croix), is equally imposing, being three inches in diameter, and it is suspended by a bright red silk ribbon by incision in the parchment, and is impressed on white paper stuck over other papers, red on white, through which the ribbon has been run. The design on the seal is a phoenix. On the rock on which the bird stands is a radiant oval with the Hebrew letters Yod, Heh, Vau, Heh. Around the seal are the mottos "Perit ut Vivat" (He dies to live) and "Feliciter Ardet" (For Happiness he burns) which are understandable in their association with the phoenix. The paper on which the seal is impressed bears the signature "Pieter Brouwer," who at the top left of the document describes himself as Grand Chancellor, so the seal must be "the Great Seal" referred to in the patent.

According to a tale quoted by Mackey in his *Encyclopedia of Freemasonry*, "Aumont, the first Grand Master of the Templars after the martyrdom of de Molay, and called the 'Restorer' of the Order, took, it is said, for his seal a phoenix brooding on the flames with the motto 'Ardet ut Vivat' (She burns that she may live)."

The third seal is adhesively attached to the top left hand corner against the words in Dutch:—

Registration	}	In the Golden Book
Fo. 21.		By order of the Superior Officers
		Pieter Brouwer. S.P.R.+.
		Grand Chancellor.

This is the same signature as appears on the white paper seal showing the phoenix immediately above referred to.

It is noticeable that the dominating characters of the new seal are those of the Rose Croix; the three designs on the larger seal being those of the Scots degrees. Taking the design in detail:—

In an indented border composed of white and shaded triangles; at top a celestial crown; a shield on which is shown, top left quarter, hand and dagger with the letters 'N.C.'; top right quarter, circle and double triangle with the letter 'G.' in centre; bottom half, sun with letter 'L.' over, shaded portion with letter 'D.,' sword and sceptre with letter 'P.' under; with design of the Rose Croix in centre impaled. To the bottom left, a phoenix; to the bottom right, a pelican. Round the shield the collar or cordon of the Rose Croix degree; beneath the shield, a book with seven seals. At the top of the seal are four letters in cypher. One might expect to find four letters in Hebrew, but those depicted are not Hebrew. As the first and fourth letters are the same, we may be safe in assuming that they represent 'I.N.R.I.,' which we should expect to find there.

About the symbol of the Rose Croix degree there is no question. The book of the seven seals is interesting and can refer to none other than the degree "Knight of the East & West," now the 17th of the A.A.S.R., S.J.: U.S.A.

The hand and dagger is the symbol of the 30th degree or Knight Kadosh; it may also depict the "Degrees of Vengeance" generally; the letters 'N.C.' over the dagger are doubtless initials of Latin words whose purport we can easily imagine.

Of the letters 'L.P.D.,' the 'L.' being placed over the sun, one would guess *Lucis* or *Light*; 'D.' over the shaded part as *Darkness*, and 'P.' to signify the equivalent of *Harmony* or *Victory*; this, however, is not so; it is one of the designs or symbols which purposely have a different meaning from that which at once suggests itself, the same as 'I.N.R.I.' The letters 'L.P.D.' are associated with the 6th degree of the French Rite (*Chevalier d'Orient*)—Knight of the East or of the Sword, which in its modern form is the 15th degree of the A.A.S.R., and are the initials of words signifying *Liberty of Passage* and *Liberty of Thought*, or *Freedom of action and thought*. The letters are displayed on a bridge of three arches, and in connection with the degree is a banner representing the lion, the ox, the man and the eagle. Much could be said about these letters and symbols, but this is not the place, and there is no need in reviewing this seal. To the initiated they are self-evident. They are of interest here as showing the degrees which were worked by the authority under which the patent was issued.

Taking a general survey of the patent, we see that it is not essentially a form of patent for the *Rose Croix* degree, as that name is written in at a space provided; reference is made to the "Great Seal" and their "Own proper seal" as being affixed; and the date can only be between 1795 and 1806, during which period the Dutch Republic was in existence. Investigating these matters we shall find that here is evidence supporting the contentions of Gould, Mackey and others regarding Continental Masonic history during this period. Quoting from these authorities we find the following:—

The years in question cover a period immediately following the French Revolution and the rising of the Napoleonic Empire, during which time Masonry in France and the Grand Orient of France had practically ceased to exist. We have to go to France to trace the legitimacy of the Scots degrees. Among the Paris Lodges dependent upon the Grand Orient at the beginning of 1784 there were nine possessing a *Rose Croix* Chapter. It is unknown where those Chapters obtained their warrant—they had nothing to do with the Chapter at Arras and it is probable that they were self-constituted, and Gould shows that the Grand Orient of France had no real authority to control the R.C. degree. At this time we find the Baldwyn Encampment of the Knights Templar of the city of Bristol working the three symbolic degrees; the R.A.; Knights Templar of St. John of Jerusalem, Palestine and Malta; Knights R.C. of Heredom; and Grand Elected Knights Kadosh.

Mackey says that "in 1798 the Grand Lodge (of the United Provinces) adopted a Book of Statutes by which it accepted the three symbolic degrees and referred the four high degrees of the French Rite to a Grand Chapter."

Gould in his *Concise History* (1903, English Edition), page 387, says:—"The High degrees of the Netherlands, also called 'Red Masonry,' acquired their name in 1803. They consisted of 1st, Elu or Secret Master; 2nd, the three Scots degrees; 3rd, Knight of the Sword or of the East; and 4th, Sovereign Prince *Rose Croix*."

I have endeavoured to show that there was in Holland during the time of the Republic a legally organized Grand Chapter of *Rose Croix*, controlling that and other degrees of the French Rite or Scots degrees—or some of them—which, of course, had subordinate chapters such as that at the town of Dordrecht. But is it known what system of dating such Grand Chapter had? The patent we are reviewing claims a succession of fifty-five Grand Masters. That certainly was not the Templar dating, for de Molay was the 23rd. Dating back we could not find 55 having been in office in 1798 and the 55th having been in office 26 years.

The two seals at foot of the patent are without doubt those of the Grand Chapter and the local Chapter at Dordrecht, but we are not certain of the one in the top left hand corner where Pieter Brouwer testifies to a record in the Golden Book and signs as Grand Chancellor. Unfortunately he gives no date of such registration. "Opper Bestuur" may mean Grand Officers or perhaps it may mean Supreme Council. And we have no knowledge of the existence of

any Supreme Council; the evidence, in fact, is that none such existed until about 1807. It is possible that this is the seal of such Supreme Council and that the Grand Chapter Rose Croix was absorbed into it and all patents issued by that body were thus recognized and legalized.

E. E. MURRAY.

TRANSCRIPT OF PATENT.

SUMMO CUM HONORE ATQUE VENERATIONE ERGA SUPREMUM TOTIUS
MUNDI OPIFICEM, UNAM ATQUE PERFECTISSIMAM LUCIS ORIGINEM!!!

EX LOCO ADMODUM SUBLIMI, ET VALIDIS VIRIBUS POTENTI, UBI VIRTUS
ET PAX REGNUM TENENT, FRAUS, ASTUTIA, MENDACIA ET CONTUMELIAE
COERCENTUR.

Nos Magister atque Primarii Sacrosancti Capituli Graduum Superiorum, in Societate
Caementariorum Liberorum, fixa, et ex auctoritate Supremi, in Republica Batava,
Graduum Superiorum Capituli, nostrae Regiae Arti operam dante in Civitate
Dordracena [Dordrecht].

PER SANCTUM ET PERFECTUM NUMERUM!!!

Capitibus omnibus, Sedilibus ac Fratribus, quae quive Summae Lucis, justum in
modum, evaserunt participes.

F * S * C

Siquidem carus noster Frater *JOHANNES KARSBORG* natus *Dordraci* Anno [blank]
Status atque conditionis Mercator cujus manus ad dolos evitandos in Margine adparet,
a Nobis petivit Testimonium, se solito atque legitimo modo esse acceptum et initium
Gradibus Superioribus.

Ita est, ut, aequae huic rogationi satisfaciendes, Statuamus hoc Rescripto, nec non
Manifestemus supra-dictum Fratrem, Simulatque illum Magistrum Murarium agnovis-
semus, nec non ille Nobis palam professus fuisset progressus et alacritatem suam in
Regia nostra Arte, receptum esse a Nobis et initium *Summo Gradui Principis Rosae
Crucis inclytae*.

Rogantes, quum etiam eam ob causam Nos sinus, ut omnia Capita et Fratres, per
Terrae totius Orbis superficiem dispersi, illum Fratrem *JOHANNEM KARSBORG*
talem agnoscere velint, Operibus suis admittere, eundemque, uti nostra docent officia,
consilio ac re adjuvare, et tandem prospicere, ut omnibus fruatur PRIVILEGIIS,
JURIBUS atque EXCELLENTIIS, jam antiquitus hisce Gradibus annexis, atque illi
jure et legitime competentibus.

Quorum omnium in fidem hoc Diploma, Nostra Manu subscriptum, magnisque Sigillis,
nec non Sigillo Capituli nostri proprio corroboratum, Nos Magister et Primarii ipsi
dedimus.

Datum Dordraci Die V. Mensis I. Anno XVI Magni Magisterii LV.

TRANSLATION AND NOTES BY BRO. J. E. SHUM TUCKETT.

To him that overcometh to him will I give a white stone and in the stone a new
name written which no man knoweth saving he that receiveth it [part of v. 17 of
Rev., ch. ii.]

With highest honour and veneration to the Supreme Creator of the whole world, the
one only and most perfect source of light.!!!

From the place exceeding exalted and strong with mighty power where virtue and
peace hold sway (and where) deceit craft lying and deeds of shame are repressed.

We: the Master and Chiefs of the Most Holy Chapter of the Higher Degrees in the
Society of Freemasons seated in and by the authority of the Supreme Chapter of the

Higher Degrees in the Batavian Republic exercising our Royal Art in the City of Dordrecht.¹

By the Holy and Perfect Number!!!

To all Chapters Chairs and Brethren who have attained to be sharers in the Highest Light in a regular manner (send)

Faith ✧ Hope ✧ Charity ✧

Inasmuch as our dear Brother Johannes Karsdorp born at Dordrecht in the year—— a Merchant by status and condition whose handwriting appears in the margin for the avoiding of fraud has demanded from us a Certificate that he has in a due and lawful manner been accepted and initiated into the Higher Degrees

Therefore we satisfying this reasonable request establish by this document and declare that the aforesaid Brother so soon as we had recognised him as a Master Mason ² and so soon as he had afforded clear [*lit* open or public] proof of his progress and keenness in our Royal Art was received by us and initiated into the Highest Degree of Prince of the Illustrious Rose Croix.

Requesting, since moreover ³ we exist for that purpose, that all Chapters and Brethren scattered throughout the surface of whole terrestrial globe be willing to recognise the Brother Johannes Karsdorp as such to admit him to their labours and help the same [brother] as our duties [*i.e.*, our principles] teach ⁴ by counsel and by deed ⁵ and in fine to see to it that he enjoys all the privileges rights and precedences belonging from of old to these Degrees and rightly and duly pertaining to him.

In testimony of all which we the Master and Chiefs have ourselves given this Diploma Signed with our hand and confirmed by our Great Seals and by the distinctive Seal of our Chapter.

Dated at Dordrecht on the 5th Day of the 1st Month in the 26th Year and the 55th of the Grandmastership.

Joannes Kramers
Chancellor.

J. C. Bendorp S.:P.:R.:+.:
Moderators P. Ad^r. de Haas S.:P.:R.:+.:
A. A. van [?] S.:P.:R.:+.:
Thesauri Custos
[Keeper of the Treasury
or Treasurer]

Notes on the above Translation.

¹ The meaning is clearer in the following order:—

the Most Holy Chapter of the H.D. in the S. of F.M. (*i.e.*, *La Parfaite Union*) seated in the City of D. and (there) exercising our Royal Art by authority of the Supreme Chapter of the Higher Degree in the Bat. Rep.

This (I suggest) shows that the Certificate is later than Oct. 1803.

² ‘recogn^d. him as a M.M.’ This shows that the Certificate was issued after the decision of the Scots Lodges and Chapters to discontinue the conferring of the Degrees of *Craft* Masonry.

³ ‘since moreover &c.’ The meaning is:—

‘. . . since in addition to other reasons for the existence of our Chapter it is the duty of the Chapter to ensure the just recognition of our members outside its own doors.’

⁴ ‘as our duties teach,’ meaning:—

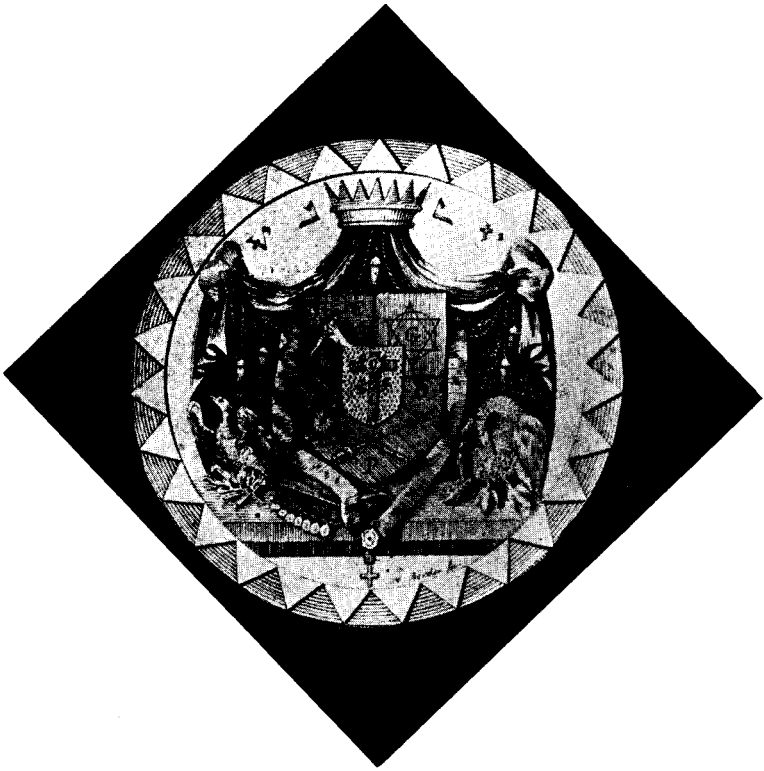
as we are taught to do by the precepts &c. &c. of our Order.

⁵ Meaning (presumably) help both in the way of counsel and also material or pecuniary aid if required.

In vol. xvi. of *A.Q.C.* is a Paper by Bro. F. J. W. Crowe, ‘Masonic Certificates of the Netherlands,’ and at p. 23 is an illustration of a Certificate of exactly the same form as Bro. E. E. Murray’s except that ‘in Regno



Dutch Rose Croix Patent. Circa 1810.



Wafer Seal affixed to Dutch Rose Croix Patent.

Hollandiae' is engraved instead of 'in Republica Batava.' The 'Batavian Republic' existed from 1795 until 1805 when the Emperor Napoleon I. created Louis Bonaparte King of Holland. It follows that the date of Bro. Murray's Certificate is not earlier than 1795 and not much later than 1805, for the words Batavian Republic in Latin or Dutch were certainly used on Masonic documents during the early years of the reign of K. Louis. The Scots Lodge or Chapter *La Parfaite Union* at Dordrecht was founded in 1791.

In 1755 two Scots Lodges were formed in Holland—in April *Concordia Vincit Animos*, and in December *La Bien Aimée*—both at Amsterdam. The second of these worked a number of Scots Degrees *not* including the Rose Croix, and Bro. Bunel was appointed G.M. of Scots Degrees for Holland. In 1756 he turned *La Bien Aimée* into a Very Illustrious Scots Lodge, and in 1784 vested the powers of G.M. of Scots Degrees in the Master of the Lodge *La Bien Aimée*. But in 1776 a Grand Scots Lodge for Holland had been formed with van Boetselaer for Grand Master, and this also had no Rose Croix. The other 1755 Amsterdam Scots Lodge *Concordia* founded a Rose Croix Chapter *Credentes*, &c., in 1784 (*or* according to some authorities 1788), and in 1788 or a little later its powers were vested in the Master of *Concordia*. In 1803 there was a union between (1) The Scots Gr.L. of 1776; (2) The V.Illus. Scots Chapter *La Bien Aimée*; (3) The Chapter *Credentes Vivent ab Illo* of 1784, and (4) other Scots Lodges in Holland, including *La Parfaite Union* of Dordrecht of 1791, nearly all of them already being under No. (1). *La Parfaite Union* came from No. (2) I think. When this Union of 1803 came about the R.C. Chapter *Credentes* voluntarily vested all its powers in the Scots Grand Lodge of 1776.

I therefore suggest that the date of Bro. Murray's Certificate is 1810. Anno XXVI. would be counting from 1784 the date of the founding of the senior Rose Croix Chapter in Holland *Credentes*. Magni Magisterii LV. would be counting from 1755 the year when the first Scots Grand Master for Holland (Bunel) was appointed in what was (I believe) the Mother Lodge of *La Parfaite Union* at Dordrecht. Please note that this is a *suggestion*. I do not state it as a *fact*. Bro. Crowe, p. 17, says that he had not met with an *engraved* certificate with Kingdom instead of Republic earlier than 1810.

Bro. Crowe notes that the Certificate plate was designed and engraved by J. C. Bendorp, but does not mention that "J. Halk gratis scripsit." Bro. Murray's Certificate also has 'J. C. Bendorp gratis invenit et sculpsit,' and 'J. Halk gratis scripsit.' These names might help to fix the date.

I am not sure of the words over Pieter Brouwer's signature:—

op Lan [?] van. Est [or Net] Opper Bestuur

and so do not know what they mean. 'Opper Bestuur' clearly is Superior Officers and does not in the least (I imagine) indicate any suggestion of 'Supreme Council' in any A. & A.R. sense.

Early in 1801 as a preparation for the Union of the various Scots Lodges or Chapters in Holland a conference was held and a Committee appointed to consider what Degrees should be retained and form the 'Rite' to be adopted. This Committee finished its labours in the middle of 1802 and in October of 1803 the Union was carried out and the following 'Rite' accepted by all:—

The 3 Craft Degrees (not to be worked by Scots Lodges)

- I° Elu.
- II° Three Ecossois Degrees.
- III° Knighthood of the East and Sword.
- IV° Sov. Prince Rose Croix.

These are the four shown on the Seal and the letters are quite intelligible to some of us.

Baldwyn at Bristol never *worked* the Kadosh Degree. At least there is no evidence that it did. The Kadosh never formed part of the Rite of Baldwyn of VII° T.I.

J. E. SHUM TUCKETT.

MASONIC PERSONALIA, 1723-39.

(Continued from page 138).

Queensborough, Duke of. *Q.C.A.*, x., 6 and 23.

His Grace the Duke of Queensborough is named as a Member of the Lodge at The Horne Tavern at Westminster in the 1723 List; and of the same Lodge as Duke of Queensborough in the 1725 List.

Douglas, Charles. Third Duke of Queensberry and second Duke of Dover (1698-1778). *D.N.B.*, xv., 288. (His Father, the 2nd Duke of Queensberry, died in 1711). Was Privy Councillor and Vice-Admiral of Scotland. Took up the cause of Gay, when a license for Gay's Opera "Polly" was refused 1728. In the same year he quarrelled with George II., resigned his appointments, and attached himself to Frederic Prince of Wales. Keeper of the Great Seal of Scotland in 1760, and was Lord Justice General 1763-78. His Portrait, engraved by V. Green, after G. Willison, is in the British Museum.

Quinn, Mr. *Q.C.A.*, x., 178.

Lodge: Bear and Harrow in the Butcher Row (1730 List).

Quin is referred to in *Ahiman Rezon*, 3rd edit., 1778, as quoted by Gould in his *History of Freemasonry*, vol. ii., 287.

Quin, James (1693-1766). *D.N.B.*, xlvii., 107. Actor. Was born in King Street, Covent Garden, and taken to Dublin in 1700. After leaving Dublin he appeared at Drury Lane about 1714 and came into note in 1716. Acted at Lincoln's Inn Theatre, taking leading parts in tragedy 1717-1732. Also acted at Covent Garden where he rivalled Garrick with whom, after retiring in 1751, he lived in friendship. Walpole preferred him to Garrick. He was buried at Bath Abbey.

(There can be little doubt as to his identity. Mr. Cibber, Junr., Mr. Leveridge, and Mr. Laguerre were all actors and members of the same Lodge.)

His Portrait, engraved by J. Faber, Junr., after T. Hudson, and six other engravings are in the British Museum. Two portraits of Quin ascribed to Hogarth are in the Garrick Club.

Radcliff, Dr. *Q.C.A.*, x., 34.

Lodge: Ship without Temple Barr (1725 List).

Radcliffe, John (1690-1729). *D.N.B.*, xlvii., 132. A Physician. M.A. St. John's College, Oxford, 1714 M.D. 1721. F.R.C.P. 1724. Physician to St. Bartholomew's Hospital, London.

Rawlinson, Richard. *Q.C.A.*, x., 164, 167, 180, 191.

Lodges: (1) Three Kings in Spittle Fields removed to the Sash and Cocoe Tree in Upper Moore Fields; (2) St. Paul's Head in Ludgate Street; (3) Bricklayers Arms in Barbican now removed to the Rose in Cheapside (he was Senior Warden of this Lodge); and (4) Oxford Arms in Ludgate Street (described as "Richard Rawlinson L.L.D.," he was Master of this Lodge). All these four Lodges are in the 1730 List.

Rawlinson, Richard (1690-1755). *D.N.B.*, xlvii., 331. His Father was Lord Mayor of London in 1705. Was a nonjuring Bishop (consecrated 1728). M.A. 1713. F.R.S. 1714. Created D.C.L. Oxford in his absence 1729. "He always concealed his episcopal and even his clerical character." Edited Ashmole's diary. Left valuable manuscripts to the Bodleian Library. Topographer. Died at Islington. Buried at St. Giles's Church, Oxford,

He is the subject of references in *A.Q.C.*, especially vols. xi. and xxv. See also Gould's *History of Fmgy.*, vol. ii., p. 168 *et seq.*

For Portrait see *A.Q.C.*, xi., 13. There are two engraved Portraits in the British Museum, one by W. Smith, after G. Vertue, and the other engraved by M. vr. Gucht.

Rich, Sir Robert. *Q.C.A.*, x., 523.

Lodge: The Horne Tavern at Westminster (1723 and 1725 Lists).

Rich, Sir Robert. Fourth Baronet (1685-1768). *D.N.B.*, xlviii., 134. Entered the Army and served under Marlborough. M.P. for Dunwich 1715-1722. A consistent supporter of Sir Robert Walpole; fought at Dettingen 1743; General 1747; Field Marshal 1757. In 1718 was appointed Groom of the Bedchamber to the Prince of Wales on whose accession to the Throne as George II. he became Groom of the Bedchamber to the King, which office he resigned in 1759.

Richardson, Richard. *Q.C.A.*, x., 33, 191.

Richardson, Richard, Senr. 17.

Lodges: Richd. Richardson, Senr., Dicks Coffee House near the New Church in the Strand (1723 List), (Richd. Richardson, Junr., was of the same Lodge); same Lodge (1725 List) Rich. Richardson, Snr., is named (Mr. Rich. Richardson, presumably Junr., is named as Warden); Mr. Richard Richardson, King's Arms on Ludgate Hill (1730 List).

Richardson, Richard (1663-1741). *D.N.B.*, xlviii., 240. An eminent Botanist and Antiquary: of University College, Oxford; Student at Gray's Inn 1712. F.R.S. 1712. He contributed to *Transactions* of the Royal Society. Practised as a Physician mostly gratuitously at North Bierley. His botanical and historical books ultimately passed to Miss F. M. Richardson Currer. She published extracts from correspondence of Richard Richardson, M.D., 1835.

His Portrait, engraved by J. Basire from a painting, is in the British Museum. It appears in Nichols's *Illustrations of Literary History*. It would seem, however, from the *D.N.B.* that the Botanist could not have had a son old enough to be a Mason in 1723.

Richmond, Duke of.

There are numerous entries in *Q.C.A.*, x., relating to this Brother. He was Grand Master elected 24th June 1724, it having been agreed, on 28th April 1724, that he be declared Grand Master at the next Annual meeting (pp. 57, 58). He is named in the 1723 List (page 5) as Master of The Horne Tavern at Westminster. The Minutes show that he was one of the most active Freemasons of the period covered by *Q.C.A.*, x. The last entry is at p. 300 recording his attendance at Grand Lodge on 27th April 1738.

Lennox, Charles, second Duke of Richmond Lennox and Aubigny (1701-1750). *D.N.B.*, xxxiii., 42. Grandson of Charles II., his Father being a son of the Duchess of Portsmouth. (It was stated in Grand Lodge on 2nd March 1732, when the 2nd Duke was present, that a Petitioner for relief recommended by him had been made a Mason at Chichester by the late Duke of Richmond six and thirty years ago=1696). Martin Folkes in 1747 described him as the most humane and best man living. Captain in Royal Horse Guards 1722. M.P. for Chichester 1722-3. Succeeded to Dukedom 1723. F.R.S. 1724. K.B. 1725. K.G. 1726. Lord of the Bedchamber 1727. LL.D. Cambridge 1728. Master of the Horse 1735. Privy Councillor 1735. Present at Dettingen 1743. Lieutenant-General 1745. M.D. Cambridge 1749. P.S.A. 1750.

His Portrait, engraved by J. Faber, Jr., after Sir G. Kneller, appears in *Q.C.* St. John's Card, 1904. Bro. Henry Sadler in the same "Card" gives a short biographical note. See also *A.Q.C.*, xxx. There are five portrait drawings of him in the British Museum.

Rogers, Chas. *Q.C.A.*, x., 289.

On 29th June 1737 he moved a Resolution as to the dispatch of Summonses to every Committee of Charity to Masters of Lodges.

Rogers, Charles (1711-1784). *D.N.B.*, xlix., 114. Art Collector; in Custom House 1731. F.S.A. 1752. F.R.S. 1757. Some pictures, prints and illuminated manuscript collected by him passed on his death to William Cotton and were ultimately bequeathed to the Plymouth Proprietary Library. He published a collection of engraved *facsimile* drawings and other works. Buried in St. Lawrence Pountney Churchyard.

His Portrait was painted by Joshua Reynolds. Two engravings of it are in the British Museum.

Rowtilliac, Louis Francisco. *Q.C.A.*, x., 185.

Lodge: White Bear in King's Street, Golden Square (1730 List).

Roubiliac or Roubillac, Louis Francois (1695-1762). *D.N.B.*, xlix., 310. He was born at Lyons. Settled permanently in England after 1730. He was the sculptor of many important monuments, among them those to John 2nd Duke of Montagu G.M. and his Duchess at Warkton. Clay models of these are preserved in the triforium at Westminster Abbey. Models and casts of Busts of Chesterfield, Folkes and others, by Roubiliac, are in the glass and ceramic gallery of the British Museum. Six of the finished marbles were presented to Pope by Frederick, Prince of Wales, and were bequeathed by Pope to Lord Lyttleton. He executed the monument (dated 1751) to Henry Chichele founder of All Souls College, Oxford. This Henry Chichele was Archbishop of Canterbury, and Dr. Anderson accords him posthumously the rank of Grand Master, an honour well merited if not technically authorised. (See 1738 *Constitutions*, p. 73 and p. 75.) He was buried in the Churchyard of St. Martin's in the Fields.

His Portrait, painted by A. Carpentiers, is in the National Portrait Gallery. It shows him standing modelling a statute of Shakespeare. There is also a portrait of him, by Grignon, in the Dulwich Gallery.

The Times of 18th December 1926 states that a Marble bust of Roubiliac by himself was about to be presented to the National Portrait Gallery.

Rutty, Dr. *Q.C.A.*, x., 26.

Lodge: Bedford Head, Covent Garden.

Rutty, William (1687-1730). *D.N.B.*, l., 32. Born in London. Physician. M.D. Christ's College, Cambridge, 1719. F.R.C.P., 1720. Osteology lecturer at Barber-Surgeon's Hall 1721. Viscera lecturer 1724 and muscular lecturer 1728. Gulstonian lecturer 1722. F.R.S. 1720. Became second Secretary to the Royal Society 30th Nov. 1727. Died 10th June 1730.

St. Albans, Duke of. *Q.C.A.*, x., 37.

Lodge: Queens Head at Bath (1725 List). He was Master of this Lodge.

Beauclerk, Charles, First Duke of St. Albans (1670-1726). *D.N.B.*, iv., 34. Son of Charles II. by Nell Gwynn. Born at his mother's house in Lincoln's Inn Fields. Created Duke of St. Albans 1684. Served against the Turks in 1688 and under William III. in Landen Campaign 1693. Dismissed from Captaincy of Pensioners by Tory Ministry 1712, but restored by George I., who made him K.G. in 1718.

His Portrait, engraved by R. White, is in the British Museum. It shows him when Earl of Burford as a boy in Peer's robes standing with his Brother, Lord James Beauclerk. (Plate to Guillim's *Heraldry*, 1679.)

Sandys, Mr. *Q.C.A.*, x., 33.

Lodge: King's Head in Pall Mall (1725 List). He was then Senior Warden.

All the thirteen members of that Lodge are in the list without any Christian names, hence any identification must be unsatisfactory.

Sandys, Samuel. First Baron Sandys of Ombersley (1695?-1770). *D.N.B.*, l., 293. Educated at New College, Oxford. He was M.P. for Worcester 1715-43 and opposed Walpole. Was Chancellor of the Exchequer and Privy Councillor in 1742. Created Baron Sandys 1743. Speaker of House of Lords 1756.

Schomberg, Dr. Isaac, Jun. *Q.C.A.*, x., 254.
17th April 1735. Named as Steward. (This is the only mention of him in *Q.C.A.*, x.)

Schomberg, Isaac (1714-1780). *D.N.B.*, i., 432. Physician (Son of Meyer Löw Schomberg, M.D., F.R.S., &c.). Born at Schweinberg. His Father came to England in 1720. Educated at Merchant Taylor's School. Practised medicine in London. Studied medicine at Trinity College, Cambridge, and by Royal Mandate obtained the degree of M.D. 1749. Summoned by president and censors of College of Physicians to present himself for examination as licentiate, he declined. His practice was interdicted till 1765, when he was admitted licentiate. F.R.C.P. 1771 and Censor in 1773 and 1778. Was baptised at St. Mary Woolnoth Church, London, on 7th August 1747. Attended Garrick in his last illness. Was a Legatee under Hogarth's will. His Portrait, engraved by W. P. Sherlock, after T. Hudson, is in the British Museum. It appeared in the *European Magazine* 1799.

His Brother was Sir Alex. Schomberg, Capt. R.N., whose portrait Hogarth painted.

Schomburg, Dr. *Q.C.A.*, x., 166. Dr. Meyer Schomber (p. 240).
Lodge: Swan and Rummer in Finch Lane (1730 List).

1734, 30 March. Dr. Meyer Shomberg was appointed Steward.

Schomberg, Meyer Low (1690-1761). *D.N.B.*, i., 436. Physician. Was of Irish descent and born at Fetzburg, Germany. M.D. Giessen, 1710; came to England c. 1720; L.R.C.P. London 1722; F.R.S. 1726. Practised in the City of London. A Hebrew manuscript in his hand dated 1746 was exhibited some years ago at the Anglo-Jewish Exhibition. He was Father of Dr. Isaac Schomberg above-named.

Senex, John. *Q.C.A.*, x., 41, 52, 53, 54, 56, 67, 197.
Lodge: Fleece in Fleet Street (1725 List).

On 24th June 1723 The Duke of Wharton in name of the New Grand Master (the Earl of Dalkoith) named him as one of the Grand Wardens pursuant to a letter from the Earl. The Duke of Wharton withdrew from this meeting without ceremony, being displeased with the election and appointment of Dr. Desaguliers as D.G.M. Consequently on 25th Nov. 1723 Bror. Senex was confirmed in his office. He attended Grand Lodge on 19th Feb. 1724, 28th April 1724, 24th June 1724.

Senex, John (d. 1740). *D.N.B.*, li., 243. Cartographer and engraver. Bookseller in Salisbury Court, Fleet Street, London, 1719. F.R.S. 1728. Read a paper before the Royal Society in 1738.

Note.—The 1723 *Constitutions* were printed by William Hunter for John Senex at the Globe and John Hooke at the Flower de luce over against St. Dunstan's Church in Fleet Street.

The last page of the 1723 *Constitutions* is headed:—

Some Books printed for J. Senex and J. Hooke.

The First of these is a treatise of the five orders in Architecture translated into English by John James of Greenwich from Claude Perrault's French (2nd Edition).

Perhaps John Hook named in the 1725 List as Junior Warden of the Lodge at the Fountain Tavern in the Strand is the same person as the John Hooke who was associated with John Senex.

Senex is also one of the Signatories to the Approbation at page 74 of the 1723 *Constitutions* as Senior Warden of the Lodge there numbered XV.

Sharp, Mr. Saumel. *Q.C.A.*, x., 158.
Lodge: Queens Arms in Newgate Street (1730 List).

Sharp, Samuel (1700?-1778). *D.N.B.*, li., 414. Surgeon; apprenticed in 1724 to William Chaselden (who was a celebrated Surgeon and anatomist and F.R.S.). Freeman of Barber-Surgeons' Company in 1731. Surgeon to Guy's

Hospital 1733-57. F.R.S. and member of Paris Royal Society 1749. He linked up the old surgery represented by Cheselden with the new represented by Wm. Hunter.

(*Note*.—William Graham, M.D., was a member of the Lodge at the same time.)

Shaw, Mr. Joseph. *Q.C.A.*, x., 47.

Lodge: Wool Pack in the Town of Warwick (1725 List).

Shaw, Joseph (1671-1733). *D.N.B.*, li., 441. Educated at Trinity College, Oxford. Entered Middle Temple 1695. Published legal writings and letters to his patron, Anthony Ashley Cooper, 3rd Earl of Shaftesbury.

In later life he settled at Epsom and died at Clapham. His Father was John Shaw, of London. No reference is made in the *D.N.B.* to any connection of Joseph Shaw with Warwick, and it would be unsafe to assume that the Joseph Shaw mentioned in the 1725 List is the person who is recorded in the *D.N.B.*, unless some such link can be supplied.

Shelvock, Mr. *Q.C.A.*, x., 5.

Shelvock, George. *Q.C.A.*, x., 23.

Lodge: The Horne Tavern at Westminster (1723 and 1725 Lists).

Shelvocke, George (fl. 1690-1728). *D.N.B.*, lii., 46. An abbreviated account of his career teems with adventure. Privateer; served some time in the Navy; given by London merchants command of the privateer *Speedwell*; under orders of Clipperton in the *Success* 1719; designedly separated from his consort for two years and conducted independent cruise; under ambiguous colours extorted ransom from Portuguese ship on coast of Brazil; caused a black albatross to be shot in rounding Cape Horn (the incident was suggested by Wordsworth to Coleridge in 1797 and resulted in the *Antient Mariner*). Sacked Payta; wrecked on Juan Fernandez; built new ship and captured the *Jesu Maria*; captured the *Santa Familia* and *La Concepcion*, 1721; sailed in former for China; sold her there and divided the treasure; acquitted on technical grounds when charged with piracy, but fled the country; published 1726 account of his voyage mentioning gold of California and guano of Peru; his account partially discredited by that of Betagh 1728.

It seems, however, that he is not the person named in the Minutes. He took with him on his voyage his Son, also named *George Shelvocke*.

A notice of this Son also appears in *D.N.B.* at the end of the note on his Father.

The Son translated in 1729 Simienowicz's *Great Art of Artillery* and in 1736 contributed to the *Universal History*. In 1757 he edited a new edition of his Father's Voyage. From 1742 until his death in 1760 he was Secretary to the General Post Office.

Shipton, Mr. John. *Q.C.A.*, x., 24, 166.

Lodges: (1) Fountain Tavern in the Strand. He was Senior Warden (1725 List). That Lodge is now Royal Alpha No. 16. (2) Swan and Rummer in Finch Lane (1730 List).

Shipton, John (1680-1748). *D.N.B.*, lii., 120. Surgeon: consulted in case of Queen Caroline. He was a Member of the Barber Surgeons' Company and lived in Brooke Street, Holborn. Lord Hervey said of him, "He was one of the most eminent and able of the whole profession."

Note.—Dr. Meyer Schomberg was also a member of the Swan and Rummer Lodge.

Short, Thomas. *Q.C.*, x., 37.

Lodge: Queens Head at Bath (1725 List).

Short, Thomas (1690?-1772). *D.N.B.*, lii., 154. Medical writer; practised at Sheffield. Published *General Chronological History of the Air*, 1749; *New Observations on the Bills of Mortality*, 1750; *Treatise on Cold Mineral Waters*, 1766; and other works.

The Lodge at Bath was a meeting place for Masons from various parts of England, and having regard to the special interest taken by Thomas Short in mineral waters and to his professional capacity, the fact that he practised at Sheffield does not negative the suggested identification.

Shuttleworth, Obadiah. *Q.C.A.*, x., 175.
Lodge: Queen's Head at Hoxton (1730 List).

Shuttleworth, Obadiah (1675-1734). *D.N.B.*, lii., 175. Organist of the Temple (to which crowds were attracted by his playing) and St. Michael's Cornhill, London, 1724-1734, and violinist. He composed violin music.

Smith, George. *Q.C.A.*, x., 13, 24, 29.
Lodges: The Swan at Ludgate Street (1723 List); The Griffin in Newgate Street (1725 List); Three Tuns, Newgate Street (removed from the Swan, Ludgate Street) (1725 List).

There is no other George Smith named in the *D.N.B.* who could be a Mason in 1723-5 than the one now to be named. It seems impossible to say whether he is identical with the one (or two) named in *Q.C.A.*, x.

Smith, George (1693-1756). *D.N.B.*, liii., 36. Nonjuring divine: of Durham: son of John Smith (1659-1715), whose work on Bede he completed in 1722. Studied at Queen's College, Oxford, and Inner Temple. Student of early English history and antiquities. Consecrated nonjuring Bishop in 1728. (*cf.* Rawlinson.) He resided at Durham from 1717 onward, but that is not inconsistent with occasional residence in London for his study at the Bar and publication of his books.

Smith, Capt. Thomas. *Q.C.A.*, x., 154.
Lodge: Kings Arms in New Bond Street (1730 List).

Smith, Thomas (d. 1762). *D.N.B.*, liii., 133. Appointed Junior Lieut. in R.N. 6th Feb. 1727-8. Obtained popularity by compelling a French corvette to salute British Flag near Plymouth, 1728; became Commander in Chief in the Downs 1755, and next year presided at court-martial of Admiral Byng. Admiral of the Blue 1757.

His Portrait, engraved by J. Faber, Junr., after R. Wilson, is in the British Museum. The painting itself is in the Painted Hall at Greenwich.

Smythe (or Smyth), James. *Q.C.A.*, x., 177, and thirteen other pages.
Lodges: (1) Bear and Harrow in the Butcher Row (1730 List) (p. 177). Six Grand Officers, of whom Jas. Smythe is named as Grand Warden, head the list of this Lodge, now represented by St. George's and Corner Stone No. 5. (2) University Lodge (1730 List) (p. 182). (He was Senior Warden there.) (3) Castle in Highgate (1730 List) (p. 186), now represented by the Lodge of Friendship No. 6.

Smythe, James Moore (1702-1734). *D.N.B.*, liii., 195. A well known fop of the Queen Anne period. Wrote a dull comedy, *The Rival Modes* (January 1727) which brought him £400 (for his creditors) and the resentment of Pope.

Further particulars of Smythe in relation to Freemasonry and Pope are given in *A.Q.C.*, xxxviii.

Stanhope, Hon. Charles. *Q.C.A.*, x., 177. "The Honble. Charles Stanhope Esqr."
Lodge: The Bear and Harrow in the Butcher Row (1730 List).

Stanhope, Charles (1673-1760). *D.N.B.*, liv., 40. Of Elveston, elder brother of William Stanhope, first Earl of Harrington. M.P. Milborne Port 1717-22; Aldborough 1722-1734; Harwich 1734-41. Undersecretary for Southern department 1714-1717. As Secretary to the Treasury 1720-1 was charged with illegitimate dealing in South Sea stock but acquitted. Treasurer of the Chamber 1722.

Swift, Mr. John. *Q.C.A.*, x., 156.

Dr. Chetwode-Crawley and others have suggested that this entry should have been written by the scribe who wrote the 1735 List as "Jon. Swift" and that it refers to the celebrated Dr. Jonathan Swift.

Mr. Alexr. Pope is named in the list of members of the same Lodge, namely, "Goat at the Foot of the Hay Market." A long article on Jonathan Swift is in *D.N.B.*, lv., 204.

For further materials for arriving at a decision, see Dr. Chetwode-Crawley's Introductory Chapter to *Masonic Reprints and Historical Revelations* by Bro. Henry Sadler, 1898. Also *A.Q.C.*, xi., 194. Also Bro. W. J. Williams' Paper on Pope, and the discussion following in *A.Q.C.*, xxxviii.

Suffice it to say here that a "John Swift" is named in the Ratebooks of St. Paul's, Covent Garden, as residing in Charles Street, Covent Garden, during the whole of the material period. The same John Swift was a Churchwarden of the same Parish, and was married and buried in that Church.

Taylor, Dr. *Q.C.A.*, x., 26.

Taylor, Brook. *Q.C.A.*, x., 60.

Lodge: Bedford Head in Covent Garden. Named as Dr. Taylor he was Senior Warden there (1725 List).

Brook Taylor, LL.D., was on 17th March 1725 appointed by G.M. the Duke of Richmond to be a member of the Committee of the General Charity.

Taylor, Brook (1685-1731). *D.N.B.*, lv., 404. Mathematician. LL.D. St. John's College, Cambridge, 1714. Corresponded with John Keill (who was the predecessor of Dr. Desaguliers as scientific lecturer) and published Mathematical writings, some of which were contained in his *Methodus Incrementorum Directa et Inversa*, 1715. He was F.R.S. and first Secretary of the same Society in 1714 and until 1718.

The British Museum has an engraved Portrait by R. Earlom, which formed a frontispiece to Taylor's *Contemplatis Philosophica*, published 1793; also another portrait representing his Statue (engraved by Ryland).

Theobalds, Lewis. *Q.C.A.*, x., 237, 272, 287.

13th Dec. 1733 (p. 237). The Grand Master (Earl of Strathmore, G.M.) recommended to the Brethren Br. Theobald's Play and desired that they would all come clothed.

At the foot of p. 237 is a note by W.Bro. Songhurst as to some of the achievements of this Brother. On 15th April 1736 Lewis Theobalds, Esqr., was named as Steward for the then ensuing year. On 28th April 1737 he chose his successor, namely, Bro. Wm. Popple, Esq., who, however, declined to act. (See *A.Q.C.*, x., 302.)

Theobald, Lewis (1688-1744). *D.N.B.*, lvi., 118. An Attorney who soon abandoned the law for literature. He was a prolific writer and edited Shakespeare. The edition he published in 1734 raised him to the front rank of Shakespearean commentators. Also wrote various tragedies and operas. Pope antagonised him in the *Dunciad*, but helped himself to many of Theobald's corrections when Pope brought out a Second Edition of his own work on Shakespeare. Theobald died on 18th Sept. 1744, and was interred at St. Pancras.

Thornhill, Sir James. *Q.C.A.*, x., 40, 96, 98, 99, 120, 198.

Lodge: Swan in East Street, Greenwich (1725 List). He was then Master.

27th Dec. 1728, Appointed Senior Grand Warden by Lord Kingston, G.M.; 6th Feb. 1729, Signed the Deputation for constituting a Lodge at Fort William in Bengal; 9th March 1729, The like for a Lodge in 'Gibraltar'; 27th Mar. 1729, Attended Grand Lodge; 21st April 1730, The like. P. 198 gives his name in the list of Grand Masters and Wardens.

Thornhill, Sir James (1675-1734). *D.N.B.*, lvi., 295. This well known painter studied under Thomas Highmore (Uncle of Joseph Highmore) and travelled abroad. Was employed by Queen Anne at Hampton Court, Greenwich,

and Windsor. Designed paintings for the Dome of St. Paul's. Decorated Greenwich Hospital and many country buildings. Portrait painter. Serjeant-Painter to George I. in succession to Highmore and was knighted 1720. Repurchased the old family seat at Thornhill, in Dorset. M.P. for Melcombe Regis 1722-1734 when he died.

Thornhill designed an allegorical drawing which was used for some years in certain of the old Engraved Lists of Lodges. There are nine engraved portraits of him in the British Museum. Seven of them are after a painting by Highmore (J. Faber, Junr., engraved two); one was painted by Hogarth (his son-in-law) and engraved by S. Ireland, and another painted by T. Worlidge and engraved by H. Robinson. It should perhaps be mentioned that the portrait of Sir Richard Steele which appears at the head of the well known engraving in Picart's Ceremonies, 1738, is (with the rest of the plate) engraved by J.F. (perhaps Faber). The portrait is after a picture by Sir J. Thornhill which is stated in the British Museum Catalogue to be at Cobham Hall.

Thurmond, John. *Q.C.A.*, x., 28.

Lodge: Sun Tavern in Clare Market (1725 List).

The *D.N.B.* gives particulars of Mrs. Thurmond (fl. 1715-1737) (*D.N.B.*, lvi., 350), an actress *née* Lewis who married John *Thurmond* the younger, dancer in Dublin. She played important parts in London 1715 to 1737. Her husband's chief fame appears to be that he was her husband. His name was frequently on the bills until 1726.

Tinney, John. *Q.C.A.*, x., 188.

Lodge: King's Arms on St. Margaret's Hill in Southwark (1730 List).

Tinney, John (d. 1761), Engraver. *D.N.B.*, lvi., 408. He engraved the Portrait of Sir T. Parker referred to in the note on that Brother.

Townshend, Charles, Esq. *Q.C.A.*, x., 20.

Lodge: The Old Devill at Temple Barr (1723 List).

Townshend, Charles. Third Viscount Townshend (1700-1764). *D.N.B.*, lvii., 116. Son of Charles, second Viscount Townshend, who was K.G. in 1724 and one of the most prominent statesmen of his time.

The Freemason did not succeed to the peerage until his Father died in 1738. He was Lord of the Bedchamber and Lord-Lieutenant of Norfolk 1730-8. M.P. for Great Yarmouth 1722-3. His Portrait (painted by G. Kneller), engraved by John Smith, and an engraving by W. C. Edwards are in the British Museum.

Verelst, William. *Q.C.A.*, x., 231.

Varalst, William. *Q.C.A.*, x., 174.

Lodge: Hoop and Griffin in Leadenhall Street (1730 List) (there named Varalst). The entry on page 231 is of the appointment of Mr. William Verelst Gent. as Steward on 7th June 1733.

Verelst, Willem (fl. 1740). *D.N.B.*, lviii., 250. Portrait painter in London. Hamen Verelst (1643?-1700?) and Simon Verelst (1644-1721?) were also painters, and Harry Verelst, who died 1785, was brought up by William

Viner, Mr. *Q.C.A.*, x., 8.

Lodge: The Rummars at Charing Cross (1723 List).

Viner, Charles (1678-1756). *D.N.B.*, lviii., 365. Jurist, of Hart Hall, Oxford, 1695. Author of Viner's abridgment of *Law and Equity*, published in twenty-three vols. 1742-53. Had chambers in the Temple. He founded the Vinerian common law professorship, scholarships, and fellowships at Oxford. The celebrated Sir William Blackstone (Author of Blackstone's *Commentaries*) was the first Vinerian Professor.

The Lodge at the Rummars was composed of members of high social status, including two noblemen, seven colonels, six members with the prefix Sir, besides Majors and Captains, Esquires, &c.

Toronto in 1844. About 1846 the Irish Black Lodges repudiated their allegiance to the Parent Black Encampment and set up a Grand Body of their own, by the style of the Royal Arch Chapter and Black Knights' Encampment of Royal Knights Templar; and we find from now on that the Scotch body and its descendants are Knights of Malta and the Irish are Knights Templar. But a certain Mr. Jones, who was writing on the subject in the middle of the nineteenth century, observes: "I look upon all this as balderdash, and lay no claim to any descent from a Popish institution like the K.T. but the word crept in . . . having an object to propagate the system by high-falutin names." From now onwards, especially in America, the Scotch and the Irish Grand Bodies represent two mutually hostile associations, both depending on Orange Lodges for their membership, and both professing identical aims.

The system developed a multiplicity of degrees with elaborate ritual, but a specific degree of Knight of Malta cannot be dated satisfactorily earlier than 1849, and how it was conferred prior to 1854 we do not know. The aim of the Association was ostensibly the protection of the Protestant religion, but it is quite clear that they interpreted this to mean opposition to the Roman Catholics in every possible field of activity, including the political. However, by 1869 the whole system in Canada was derelict and its membership was reduced to six individuals. The same would appear to have been the case everywhere except in Scotland itself. In 1870 there was a revival and in 1871 a Grand Encampment of America was formed bringing Canada and the U.S.A. under one supreme body. Various attempts to unite with the Irish Black Lodges having proved abortive, in 1875 the condition requiring that candidates should have taken the two Orange degrees was abrogated, although as, previous to this, it was permissible to waive the condition by dispensation in Canada, one gathers that it had long since been disregarded whenever convenient. The next step was to revise the ritual, and this was done drastically, some of the degrees excised being described as puerile, greatly to the annoyance of Scotland. But the great change was made in 1879, when the Society added to its quasi-benevolent aims the functions and business of a Benefit and Insurance Society. It also now dropped the sectarian basis. But that is not to say that it abandoned the restriction as to the membership which was still strictly Protestant. It merely meant that it would nominally drop anti-Catholicism as part of its policy. But even this moderate change caused much offence. In 1881 the Order was once more all but derelict, and it finally broke off relations with Scotland.

The next step was to transfer the headquarters of the Order in America to New York. There was constant friction among the officers, and in 1910 the Association was officially declared insolvent by the State insurance examiner. In the U.S.A. a new Council was organized with a definite undertaking that it would not undertake Insurance business. In Canada Mr. Land, who had been the moving spirit ever since his admission in 1873, organised a Grand Chapter of the Knights of Malta for the Dominion, which did continue the Insurance business and is still doing so, maintaining the original restriction as to its members being Protestants. In the author's own phrase it has also re-adopted the sectarian platform. At this point, 19th November, 1910, the history closes.

Mr. Land naturally treats the Orange body from its original conception as a patriotic and law-abiding society, and as to the first Orange Lodges his words are: "During the first forty years of its career it became a power for good in the suppression of treason and the support of the civil power. As such, it received the countenance and patronage of the Crown. To the devoted loyalty of its members is largely owing that Canada remains one of the brightest jewels in Britain's diadem. There is no truth whatever in the slanderous diatribes of its enemies. The principles and practice of the order are open to the world's inspection, for its approval or condemnation." (Vol. I., p. 275.)

So much for the history as far as it can be said to be documented. But the author's claims are more far-reaching. He begins his work with an account

Webb, Philip Carteret (1700-1770). *D.N.B.*, lx., 107. Antiquary and Politician. A London Attorney, but afterwards admitted to the Middle Temple and Lincoln's Inn; Secretary of Bankrupts in Court of Chancery, c. 1746-66. F.S.A. 1747. F.R.S. 1749. M.P. Haslemere, 1754-68. Joint solicitor to Treasury, 1756-65. Acted in prosecution of John Wilkes, 1763. Published pamphlets against the Pretender, 1745, and against Wilkes, 1763; and legal tracts. Collected copies of public records, coins, and antique marbles and bronzes.

Webster, Revd. Mr. *Q.C.A.*, x., 26.

Lodge: Bedford Head, Covent Garden (1725 List).

Webster, William (1689-1758). *D.N.B.*, lx., 127. M.A. Caius College, Cambridge, 1716. D.D., 1732. Curate in London (St. Dunstan's in the West) from 1716 to 1731. Rector of Depden, 1733. Vicar of Ware and Thundridge, 1740. Published remarks on Warburton's *Divine Legation*, 1739, and on *History of Arianism*, 1735. Put into Pope's *Dunciad* Edition 1742, Book II., l. 258. Christopher Smart addressed a complimentary ode to him. He fell into great poverty.

As no Christian name of our Brother is given in the 1725 List it can only be said that there is a probability of identity. The Curacy in London supports that view, and Pope, as shown in my paper, pilloried several Freemasons in the *Dunciad*.

Wemyss, Earl of. *Q.C.A.*, x., 253, 281, 286.

Took part in the Grand Masters' procession from Viscount Weymouth's house in Grosvenor Square to Mercer's Hall (17th April 1735). Attended Grand Lodge on 13th April 1737, being described as "The Rt. Honble. The Earl of Wymes" and bracketted with The Earl of Home as "from different Lodges." Joined in procession of 28th April 1737 ("Earl of Wymes").

D.N.B., lx., 247. This entry deals more particularly with David Wemyss, Lord Elcho (1721-1787), who was a Jacobite agent and commanded Prince Charles Edward's Lifeguards 1745-6. He wrote a narrative of the rising and was attainted and excluded from titles and estate.

The Freemason, his Father, is stated in the *D.N.B.* to have been *James 4th Earl of Wemyss*, who was born in 1699 and died in 1756. He married in 1720 the only daughter and heiress of the infamous Colonel Francis Charteris.

Wharton, Dr. *Q.C.A.*, x., 28.

Lodge: Swan Tavern, Fish Street Hill (1725 List). (At page 10 in the 1723 List George Wharton is named as of the same Lodge.)

Wharton, George (1688-1739). *D.N.B.*, lx., 417. Physician. M.D. Cambridge, 1719. F.R.C.P., 1720. Censor, 1725, 1729, 1732, and 1734. Treasurer, 1727-39. Died at his house in Fenchurch Street.

Wharton, Duke of. *Q.C.A.*, x., 31, 49, 52, 64, 196.

Lodge: Kings Armes, St. Paul's. His Grace the Duke of Wharton, Master, presided at Grand Lodge 24th June 1723. Questioned correctness of election or approval of Dr. Desaguliers as D.G.M. and being in effect over-ruled left the Merchant Taylor's Hall without ceremony.

The date of the meeting was 24th June 1723, and it is noteworthy that on this occasion not only was there the dissension above referred to (the voting was Ayes 43, Noes 42) and the consequent abrupt termination of the meeting, but the Resolution which was moved for confirming the General Regulations failed to be carried though an amendment was carried "That it is not in the Power of any person, or Body of men, to make any Alteration or Innovation in the Body of Masonry without the consent first obtained of the Annual Grand Lodge."

The Manuscript of the Minutes (or perhaps the 1723 List is meant) was only begun 25th November 1723, and the first meeting recorded therein (though apparently belated) was this somewhat lively one of 24th June 1723.

The entry on page 84 refers to the Lodge at Madrid which he purported to constitute as D.G.M. on 15th Feb. 1728 N.S. The entry on page 196 is in the List of Grand Masters (1722), where his Titles, &c., are given at length.

Other particulars of the Duke of Wharton are given in the 1738 *Constitutions*.

Wharton, Philip, Duke of Wharton (1698-1731). *D.N.B.*, lx., 410. It has been said that the Dukedom (28th January 1717-8) apart from Dukedoms conferred upon illegitimate children of Charles II. "was certainly the most extraordinary creation of an English dukedom on record." His erratic career, both as a Mason and otherwise, demands full and separate treatment. His writings were published 1731-2. There are four engraved portraits of him in the British Museum (all after C. Jervas). His portrait is in *A.Q.C.*, viii., 116, illustrating an article on The Duke of Wharton by Bro. R. F. Gould. See also *A.Q.C.*, xi., 86, 159; xii., 106.

Woodward, John. *Q.C.A.*, x., 30.

Lodge: Crown behind the Exchange (1725 List).

Woodward, John (1665-1728). *D.N.B.*, lxii., 423. Geologist and Physicist. Professor of Physic at Gresham College, 1692. F.R.S., 1693; M.D., 1695; F.C.P., 1703. Goulstonian Lecturer, 1710-11. Served on Council of Royal Society, but was expelled in 1710 for insulting Sir Hans Sloane. His Essay toward a natural history of the Earth, 1695, was a pioneer among geological writings. Interred in Westminster Abbey close to Sir Isaac Newton. His Portrait, engraved by W. Humphrey and published in 1774, is in the British Museum.

Worleidge, Thomas. *Q.C.A.*, x., 189.

Worlidge, Thomas. *Q.C.A.*, x., 193.

Lodges: (1) Black Boy and Sugar Loaf in Stanhope Street (1730 List) "Mr. Thos. Worleidge" was Warden. (2) Rummer at Charing Cross (1730 List). "Mr. Thos. Worlidge." (Of the fourteen names in the latter Lodge five also appear in the List of Members of the Black Boy Lodge. It is clear there was some special connection between the two Lodges.)

Worlidge, Thomas (1700-1766). *D.N.B.*, lxiii., 28. Painter and Etcher. Pupil of L. P. Boitard. Practised portrait painting at Bath. He painted portraits of Wm. Hogarth and Sir J. Thornhill. In 1763 he settled in Great Queen Street in a large house built by Inigo Jones. It adjoined the site of the Freemasons' Tavern. He executed many plates in the style of Rembrandt. His works include a series of etchings from antique gems first published in parts and in 1768 in a volume.

He painted and engraved two portraits of himself of which specimens are in the British Museum. Among his engravings is one of James Ashley, who at the London Punch House on Ludgate Hill, 1731, first reduced the price of Punch and raised its reputation. This engraving includes Masonic Emblems, namely, Level and Plumb Rule, Square and Compasses (reproduced in Authors' Lodge *Transactions*, vol. iii.). He was interred in Hammersmith Church, where there is a plain marble slab as his memorial.

Wray, Sir Bouchier. *Q.C.A.*, x., 272, 287.

15th April 1736 Sr. Bouchier Wray Bart. was named as a Steward.

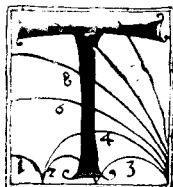
28th April 1737 Bro. Sr. Bouchier Wray Bart. chose Bro. Moses Mendes as his successor.

In most (if not all) cases where names are first mentioned after 1730 the Lodges to which the Brothers belonged are not recorded in the Minutes contained in *Q.C.A.*, x.

Wrey, Sir Bouchier (1714-1784). *D.N.B.*, lxiii., 99. Dilettante. Grandson of Sir Bouchier Wrey, Bart., who died in 1696. Of Winchester College and New College, Oxford. M.P. Barnstaple, 1748. Member of Society of Dilettante, 1742. Buried in Tawstock Church, where there is a pyramidal monument to him and his two wives.

Festival of the Four Crowned Martyrs.

TUESDAY, 8th NOVEMBER, 1927.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Rev. W. W. Covey-Crump, W.M.; George Norman, P.A.G.D.C., S.W.; John Stokes, P.G.D., I.P.M., as J.W.; W. J. Songhurst, P.G.D., Secretary; Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C.; H. C. de Lafontaine, P.G.D., S.D.; J. Walter Hobbs, P.A.G.D.C., I.G.; Lionel Vibert, P.Dis.G.W., Madras, P.M.; J. Heron Lepper, P.Pr.Ins., Antrim, P.M.; E. H. Dring, P.G.D., P.M.; Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.; W. J. Williams; and Thos. M. Carter, P.Pr.G.St.B., Bristol.

Also the following members of the Correspondence Circle:—Eros, R. J. Sadleir, S. A. Sillem, G. W. Sturges, Chas. Curd, P.A.G.D.C., J. C. McCullagh, Maj.-Gen. James D. McLachlan, P.G.S.B., C. Komierowski, F. J. Asbury, A.G.D.C., E. W. Gaskin, W. R. Hornby Steer, L. G. Wearing, Ivor Grantham, F. Lace, P.A.G.D.C., J. Swan Mawson, E. W. Marson, G. W. South, Chas. S. Ayling, John W. Hall, J. W. V. Mason, G. W. Bullamore, A. E. Gurney, J. W. Stevens, P.A.G.Sup.W., J. Johnstone, E. Glaeser, A. F. Ball, J. S. Smart, E. A. Uttley, P.G.D., Eric Alven, W. E. T. Peake, A. Rahman, W. F. Swan, C. E. Newman, A. Y. Mayell, Herbert Warren, Jas. H. Shipman, Geo. C. Williams, H. Johnson, G. C. Parkhurst Baxter, F. K. Jewson, W. Brinkworth, J. H. Clark, B. Telepreff, D. Forbes, and J. Allon Tucker.

Also the following Visitors:—Bros. Rev. Thos. S. Pettit, W.M., St. Mary Balham Lodge No. 3661; Fred. G. Cockey, W.M., Evening Star Lodge No. 1719; Harry Ager, W.M., Cassiobury Lodge No. 3231; R. May, P.M., Taplow Lodge No. 3111; R. J. Duthie, P.M., Puerorum Lodge No. 3377; H. D. Shrimpton, W.M., United Northern Counties Lodge No. 2128; and S. L. Smart, Equity Lodge No. 3692.

Letters of apology for non-attendance were reported from Bros. E. Armitage, P.G.D., Treasurer; E. Conder, I.R., P.M.; S. T. Klein, I.R., P.M.; Rev. H. Posle, J.W.; J. E. S. Tuckett, P.A.G.S.B., P.M.; G. W. Daynes, J.D.; F. J. W. Crowe, P.A.G.D.C., P.M.; R. H. Baxter, P.A.G.D.C., P.M.; J. T. Thorp, P.G.D., P.M.; W. Watson, P.A.G.D.C.; and A. Cecil Powell, P.G.D., P.M.

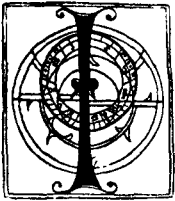
One Lodge, one Conclave, and sixteen Brethren were admitted to membership of the Correspondence Circle.

Bro. George Norman, M.D., P.A.G.D.C., the Master-Elect, was presented for Installation, and regularly installed in the Chair of the Lodge by W. Bro. W. W. Covey-Crump, assisted by Bros. Lionel Vibert, John Stokes, and Gordon P. G. Hills.

INAUGURAL ADDRESS.

EARLY FREEMASONRY IN THE WEST OF ENGLAND AS EXEMPLIFIED IN BATH, BRISTOL AND EXETER.

BATH.



N Pine's engraved list for 1725 is to be found the following:—
“The Queen's Head, Bath No. 28,” and as all the previous Lodges mentioned are in the London district, Bath can claim the honour of having the first Lodge that was constituted in the Provinces.

There being no Minutes in existence we are dependent for what information is obtainable upon the early records of Grand Lodge as made available by Bro. Songhurst's Reprints and by reference to contemporary newspapers. We learn from the *Weekly Journal or British Gazetteer* that on May 11th, 1724, there was an Eclipse of the Sun and that Bath being a favourable place from which to observe it Dr. Desaguliers and some other members of the Royal Society went there to make observations. Before the Eclipse took place Dr. Desaguliers gave a Lecture on the subject to between thirty and forty gentlemen who gave him Three Guineas each to hear him, and he gave those gentlemen great satisfaction for their money.

The same night at the Queen's Head, Dr. Desaguliers received into the Society of Accepted Free Masons, Lord Cobham, Lord Harvey, Beau Nash, Mr. Mee, and others—the Duke of St. Albans, Master of the Lodge, being present. The Lodge probably was founded towards the end of 1723, and considering the rank of the first Master and the distinguished position of many of its members, such as the Duke of Bedford, the Earl of Lichfield, Baron Craven, Sir John Buckworth, Sir Robert Waller, Sec., in addition to those previously mentioned, it seems not unlikely that Dr. Desaguliers may have constituted the Lodge himself, as he was at that time Deputy Grand Master.

But the Lodge did not last long—there were no returns made after 1730 and it was erased in 1736—the probability being that the aristocratic members were only occasional visitors to Bath, either for the Waters, or just for the season's gaieties (Bath being then at the zenith of its career), and consequently there was a difficulty in keeping up the Lodge working.

At the end of 1732, however, we find another Lodge at work at the Bear Inn, as recorded in the first existing Minute of the Lodge:—“The Lodge met at Bro. Robinson's and regularly formed themselves”; and from the description of the Masonic standing of those present, it would seem as if this was by no means their first meeting.

As there were in the Queen's Head Lodge no fewer than five Brethren who became Mayors of Bath and were therefore prominent citizens, there must have been a sufficient nucleus to enable a new Lodge to be formed; and this is rather borne out by a note in Bro. Songhurst's Reprints, where he points out that the new Lodge with the number 113 is entered in the Grand Lodge Minutes in the place that was formerly occupied by the Queen's Head Lodge, thus suggesting continuity between the two bodies.

The Lodge at the Bear Inn met regularly at fortnightly intervals from December 28th, 1732, to May 18th, 1733, but the latter was the first date on which the Lodge met under the Warrant granted by Lord Montague, which was dated April 26th, 1733, and empowered Bro. Hugh Kennedy to constitute the Lodge. The Brethren at this meeting are classified as follows:—Officers, Pass'd Masters, Masters and Fellow-Crafts, but at succeeding meetings the Pass'd Masters and Masters are usually placed together. The term Pass'd Master did not imply that the Brother had been Master of the Lodge, for there are in the Minutes the names of many Pass'd Masters who never filled the Chair. There were from time to time Extraordinary Meetings of the Lodge, when it is stated that certain Brethren Pass'd Masters. Possibly the attraction was the attainment of further status, and the acquisition of further Masonic knowledge, but what the latter may have been it is difficult now to say.

An interesting Minute at this meeting is the following:—

“For ye many good offices, useful instructions and unnumbered favours the Lodge has received from their worthy Brother Charles de Labely, through his zealous endeavours to promote Masonry, they unanimously desir'd the R.W. Master to return him their Hearty Thanks in Form.”

Bro. Labely was at this meeting appointed S.W., but soon after, owing to pressure of engagements in London, felt obliged to resign his office as well as membership of the Lodge. Labely was made a member of the Solomon's Temple Lodge, Hemmings Row, London, in 1725, of which Desaguliers was Master. In 1727-28 he was in Madrid, probably on business (he was an engineer), and whilst there founded a Masonic Lodge and was its first Master. He was back in England in November, 1728, and was present at the quarterly communication of Grand Lodge, when he was thanked for his services in Madrid.

Desaguliers may have suggested Labely joining the Queen's Head Lodge, thinking he would be helpful to them, and if so he might have become a joining member of the new Lodge at the Bear on its formation, and this would explain the otherwise somewhat exuberant vote of thanks accorded to him, considering the short period that the Minute covered.

Labely was assistant to Desaguliers for many years, and when he was appointed Supervisor for the building of Westminster Bridge he often consulted Desaguliers as to its construction. Bro. Hugh Kennedy, who constituted the Lodge, was the first Master, and he presided over seventeen Brethren, five of whom were admitted before the Warrant was received.

On October 28th, 1735, the Lodge met Extraordinary, when there was an unusual gathering of visitants, Viscount Vane, Henry Balfour, Esq., William Nisbet, Esq., David Threipland, Esq., Mr. Davidson, Isaac Thuret, James Leake (a well-known Bath bookseller, and a former member of the Queen's Head Lodge), Edward Pembridge, Dr. Toy and Dr. Theobald. Bros. Balfour, Nisbet and Theobald were admitted Pass'd Masters. The same day a Lodge of Masters met Extraordinary, when the following Brethren were made and admitted Scots Master Masons:—Jacob Skinner, Master, Johnson Robinson, S.W. (landlord of the Bear), Thomas Bragg, J.W., John Morris, Rev. Richard Ford, James Vaughan, all members of the Lodge, and Henry Balfour, Wm. Nisbet, Dr. Toy, Edward Pembridge, being visitants and strangers to the Lodge. The ceremony was performed by Hugh Kennedy, Scots Master, David Threipland, Scots S.W., and Bro. Dappé, Scots J.W. Hugh Kennedy was the senior Master of the Lodge at the Bear. David Threipland, Scots S.W., was a visitant and attended the ordinary meeting of the Lodge in November. Dappé, J.W., was also a visitant, but only appeared once, viz., at this meeting and then only for the making of Scots Master Masons.

Twelve years elapse before another meeting for the making of Scots Master Masons is recorded, but the Minutes during this period are very scanty, being often merely lists of names and with many gaps in the entries.

On January 8th, 1747, Lodge met Extraordinary, when Thos. Roger was made an English Master and paid five shillings for the same, and Thos. Naish and John Burge were made Scots Masters and paid two shillings and sixpence each—the officiating Brethren being Hugh Kennedy, Jacob Skinner and Thos. Bragg, all members of the Lodge and Scots Masons.

There was no further meeting recorded for the making of Scots Masters for nearly seven years, when on November 27th, 1754, the Lodge met Extraordinary at Bro. Stephen's house and the following Brethren, all members of the Lodge, were made Scots Masons and each paid two shillings and sixpence:—Richd. Stephens, Robt. Chambers, Thos. Haviland, Benedict Masters, and Thos. Boddely.

The next meeting was held a little over a year later, on February 17th, 1756, when Bro. James Crawford a member of the Lodge, and Thos. Powys and Richd. Jenkins, Esq., visitants, were raised Scots Master Masons and at the same time Thos. Miller, the Drawer of the Bear Inn, and John Morris the Tyler, both servants of the Lodge, were, for the convenience of the business of the Lodge, also raised Scots Master Masons.

After another interval of just over two years we come to the last entry as to Scots Master Masons, viz., April 14th, 1758, when the Lodge met Extraordinary to raise as Scots Masons the following Members of the Lodge:—Bros. Waters, Tagg, Street, Roberts, Temple and Thornton, also Pros. Dobree, Russell and Barnes, visitants, all of whom paid two shillings and sixpence: altogether during the period 1735 to 1758 five meetings had been held for the making of Scots Master Masons and thirty-one Brethren had gone through the ceremony.

After 1735 we do not meet with the term Pass'd Master, but there were frequent meetings to raise English Masters: very often the meetings were held at the houses of members of the Lodge (as occasionally in the case of the Scots Masters), the fee paid being five shillings as against two shillings and sixpence for Scots Masters. By 1758, however, the practice of meeting at private houses had been given up, in favour of the recognised Lodge Room.

It is to be noted that all the Brethren who were made Scots Masters had already been raised English Masters, but what their reason for becoming Scots Masters was, we have no definite information. It may be supposed that it was for the purpose of acquiring further Masonic knowledge and status as in the case of Pass'd Masters, but there may have been Jacobite sentiment in the case of some members.

As regards Bath, in connection with the latter suggestion, the late Professor Earle, of Oxford, who wrote a history of the City, says "Bath never ceased to be Royalist at heart, though twice occupied by the Parliamentarians. Its attachment to the house of Stuart was so deep-rooted as to involve it in Jacobite intrigues long after the accession of the house of Hanover."

There are various short paragraphs in the *London Weekly Journal* of the first part of the eighteenth century bearing out this statement, and in the edition of May 10th, 1718, there is the following:—

"The Jury at Couper (Couper Angus, Perthshire) found true bills against Lord George Murray, Sir James Sharp, Ensign Arthur and Mr. Treapland."

Noting the locality (Perthshire) and allowing for the well-known discrepancies in the spelling of surnames at that period, it seems not unreasonable to identify the last-named with the family of Sir David Threipland of Fingask, Perthshire.

There was a David Threipland, son of the before-mentioned Sir David Threipland, who joined in the ill-fated 1745 campaign of Prince Charles, and lost his life at Preston Pans; the David Threipland who helped in making Scots Masons at the first meeting in Bath in 1735 might be the same man, and we may also add the one mentioned in the *London Journal*. As stated in the *Cambridge Modern History*, the later disreputable life of Prince Charles, and

his brother's acceptance of a Cardinal's Hat, extinguished Jacobitism as a national force.

Going back now to the year 1737 we find the first record of Dr. Desaguliers visiting the Lodge at the Bear:—"Sept. 28th, Dr. Desaguliers did us ye Honour to Preside Master, Hugh Kennedy, the senior Master of the Lodge acting as S.W., John Morris, the R.W. Master acting as J.W., and Jacob Skinner, P.M., acting as Secretary." There was only a small attendance of Brethren, five Masters and three Fellow Crafts. Dr. Desaguliers attended the three succeeding meetings on October 15th and 19th, and November 2nd, though he did not preside again. At the last meeting there was a better attendance, thirteen in all. The next year, 1738, Dr. Desaguliers visited Bath again, and on October 17th sat as Master of the Lodge and presided over nine Brethren.

On October 30th an Extraordinary meeting was held "in honour of the King's Birthday (George II.) and in respect to H.R.H. the Prince of Wales who is a brother and staying in Bath at this time." There were present the Earl of Darnley, late G.M., John Ward, D.G.M., Sir Edward Mansell, Past J.G.W., Dr. Desaguliers and other Brethren.

The Prince was drinking the Waters at the Pump Room, and the Pumper had purchased a fine Gold Basin to present the Glass of Water to His Royal Highness.

On November 1st the Chair of the Lodge was filled by Dr. Desaguliers—his son, a distinguished Artillery Officer, also being present, who afterwards attained the rank of Major-General.

On December 5th Dr. Desaguliers again took the Chair, when two gentlemen, Messrs. Vince and Rogers were made Masons.

There is no further record of Desaguliers' attendance at the Lodge although the late Bro. Peach in his little work on "Craft Masonry in Bath" states that he was a frequent visitor to Bath up to the time of his death in 1744 and that his visits were sometimes of long duration.

In May, 1742, Lord Ann Hamilton, son of the 4th Duke of Hamilton, was made a Mason and became Master of the Lodge in the following year, when he was living at Widcombe Manor House, Bath; he received the name of Ann after Queen Anne, who was his godmother.

During the month of May, 1742, the Lodge met seven times, when thirteen candidates were made Masons and fourteen Brethren were Raised.

The present name of the Lodge was obtained in 1785. A new Lodge had been founded in Bath called The Royal Cumberland, but in the following year it was deemed advisable to amalgamate with the Lodge at The Bear, and this, being sanctioned by the Provincial Grand Master, Bro. Dunckerley, was at once carried out and the name transferred to the old Lodge. Dunckerley was a frequent visitor at the Lodge and it was owing to his influence that the Lodge subscribed largely to the fund for the building of the Freemasons' Hall, London, and according to Bro. Hughan it is one of four Provincial Lodges which have the special distinction of having the Freemasons' Hall Medal suspended from the official square on the Master's collar.

The Bye-Laws were much the same as in all early Lodges—the usual fines of one or two shillings being inflicted for swearing, talking obscenely, interrupting business in the Lodge, or being found distempered with drink. In the latter case the brother to be advised to go peaceably home, which if he refuses, he shall be turned out with as little disturbance as possible.

Any brother whose behaviour out of the Lodge is the occasion of Scandalous and Unworthy Reflections being cast on the Society, shall be expelled the Lodge, unless he has two-thirds of the votes of the whole Lodge on his side—and shall not afterwards be admitted as a visitor.

To prevent imposition no person to be admitted into the Lodge, unless made here, without taking the following oath on the Holy Bible:—"I do solemnly declare in the presence of Almighty God that I was regularly made a Mason in a Lodge of Free and Accepted Masons constituted by the Grand Lodge of England."

The latter Bye-Law was doubtless directed against the Antient Masons, who constituted their own Grand Lodge in 1751, and formed several Lodges in Bath which, however, only had a short existence.

It may here be mentioned that the Royal Cumberland Lodge, No. 41, has a complete set of Minutes from the year 1732 to the present day.

BRISTOL.

In Pine's Engraved List, 1725, Lodge 29, next to the Lodge Queen's Head, Bath, No. 28, is stated to have been held at the Nag's Head, Bristol, but there is no information extant concerning it.

The next Lodge on record is one meeting at the Rummer Tavern, No. 137, constituted Nov. 12th, 1735.

The following selection from the Bye-Laws will show the lines upon which the Lodge worked:—

All officers to be ballotted for on the two St. John's Days. The sum of money to be spent at St. John's Festival Dinners to be ballotted for on the preceding Lodge night. The Master to appoint six Discreet Brethren (being at least F.C.'s) to do their best to lay out the sum to the best advantage. E.A.'s not to be made F.C.'s under two months and not then unless duly qualified. F.C.'s not to be Rais'd M.M.'s under three months, and not then unless able to do the work of a Fellow Craft.

Misbehaviour by discovering secrets of the Lodge, or by any means whatever bringing scandalous reflections on the members, to be expelled the Lodge, if after admonition by the Master they still persist in such conduct, and never to be allowed to visit the Lodge again.

Any Brother coming to the Lodge drunk, or cursing or swearing, shall for each offence forfeit one shilling.

The Tyler to forfeit two shillings for any neglect of duty. In the absence of the Tyler the junior member to tyle the Lodge or forfeit half-a-crown.

The Secretary, Bro. Davis, to be paid two guineas for writing the Bye-Laws.

The method of Ballotting for Officers:—Soon after dinner each member present shall write down on a small scroll of paper the Brother's name whom he shall think fit for each of the offices, which papers shall (in turn) be put in the ballotting box and drawn by the Secretary.

An illustration from the ballot which took place Dec. 27th, 1736, will explain matters more fully.

For the Mastership there were four candidates and the result of the first ballot was:—Standen 4 votes, Greville and Male 3 votes each, Lucas 2 votes.

Standen having the majority, Greville and Male had to undergo a second ballot as to which of them should oppose Standen, in which Greville had 8 votes, Male 4 votes.

At the third ballot Standen 9 votes, Greville 3, so Standen became Master.

For S.W. there were four candidates, and the ballot resulted in Greville 7, Thomas and Smith 2 each, Tunbridge 1 vote; 2nd ballot, Smith 8, Thomas 4; 3rd ballot, Greville 10, Smith 2; so Greville became S.W.

For J.W. there were three candidates:—1st ballot, Tunbridge 7 votes, Thomas 4, Smith 1; 2nd ballot, Tunbridge 9, Thomas 3; Tunbridge, J.W.

For Treasurer, four candidates. Male and Lucas had a decisive majority on 1st ballot; 2nd ballot, Male 10, Lucas 2; Male, Treasurer.

For Secretary, four candidates, but on 1st ballot three of them had only one vote each, so Davis was declared Secretary.

The ballot as to the sum to be voted for the Festival Dinners usually varied from £4 to £6, and if more was expended it was to be paid in equal parts by the Brethren present. Visiting Brethren were to pay five shillings each and more if required owing to the sum voted being exceeded.

During this year 1736, a Brother came to the Lodge drunk and forfeited one shilling, also for constantly swearing eight shillings, and on a later occasion the R.W. Master being Disguised in Liquor, the Treasurer was desired to take the Chair, and his Worship forfeited one shilling.

In 1737, the Landlord of the Rummer being from home so that the Lodge could not be cloathed, was fined two shillings.

During 1737 there was a good deal of variety as regarded the election of members—there was considerable Blackballing, and, on the other hand, candidates were proposed and elected on several evenings under various pretexts, and as the Minutes say—any Rule heretofore made to the contrary notwithstanding—(the Rule referred to being the requirement of a month's notice), and also the Minutes finish up with "this not to be taken as a precedent for the future." A further Minute states:—"Rev. Brother Saunders on consideration that he was made a member 'gratis' generously paid two guineas towards the better of a Dinner [*sic*] on St. John's Day." Another Brother at his own request was ballotted for and chosen Tyler.

In 1738 there is a Minute that a certain Brother should be Rais'd Master next Lodge night if he clears himself of what is laid to his charge—and this he appears to have done as he was duly Rais'd at the time appointed.

Another Minute states that on consideration it was agreed that if Bro. Owens, the Landlord of the Rummer, provides glasses sufficient whosoever breaks shall pay.

June 10th. The R.W.M. desired that each brother be at ye Rummer by nine o'clock in ye forenoon to choose the proper officers for the Day in order to prevent ye breaking of company after dinner to ye Disqualification of visiting Brothers. Amongst the visiting Brethren on this St. John's Day was Sir Edward Mansell, Past Junr. Gd. Warden, and Dr. Desaguliers. At the July meeting Dr. Desaguliers was again present and was accompanied by his son, an officer in the Artillery, and six brethren from the Bear Inn Lodge at Path, viz.: Bros. Ross, Skinner, Leake, Chilcott, Daunt and Wiltshire. Three Brethren were Rais'd Masters.

In September, 1739. Two Brethren were Passed Fellow Crafts at a separate ceremony, viz.: Bros. Wickham and Perkins.

During 1740 the 4th Bye-Law requiring a month's notice on the proposition of a candidate before he could be ballotted for was twice set aside, the excuse being that as seafaring men, the candidates had not the time to spare. There was also the usual addendum that it was not to be a precedent for the future.

July 18th, 1740. Ordered, that Bros. Thompson and Watts and any other Master Masons in the Lodge may be made Scotch Masons and the rest of the Brethren who are Fellow Crafts may be Rais'd Masters. This proposal was not carried out till November 7th, when Bros. Watts, Noble, Ramsey, Horwood and Morgan were Rais'd Scotch Masters and at the same time Bros. Wickham and Perkins were Rais'd Masters.

In July, 1741, the Landlord of the Rummer being declared a Bankrupt, the Lodge was removed to the White Lyon in Broad St., and in December the R.W. Master not sending summonses, prevented the Lodge meeting, though several members attended.

On June 4th, 1742, eleven visiting Brethren attended, six of whom proposed themselves to be members of the Lodge, agreeing to pay the Joining Fee of One Guinea.

June 24th, St. John's Day, 1742. The Brethren assembled at eleven o'clock to choose officers and Ballot for those proposed on the 4th June, who were all elected.

In August, 1742, a Minute states: "That for Diverse Weighty Reasons ye majority of ye Lodge thought proper to remove the same to the Bush Tavern and agreed it should be held every first and third Thursday in every Kalendar month."

Dec. 27th, St. John's Day. The Brethren assembled at half-past ten in the morning when Mr. Tonge proposed on Dec. 16th was ballotted for elected and made a Mason. The usual Festival Dinner was afterwards held.

March 3rd, 1743. It was unanimously agreed that there be this day fortnight a dinner over the Downs at "Pitch & Pay" for which every member present deposited half a crown. This was the name of a favourite Inn which received this title owing to its being close to the site of a barrier placed across the road at the time of the Plague, on one side of which came the inhabitants from the stricken city with their money to buy provisions from the healthy country people, and for fear of infection the money was pitched across the barrier and collected to pay for the provisions which were passed over in return.

A period of slackness now set in for nearly two years, with only occasional meetings and very little business, but on Oct. 25th, 1744, the R.W. Master King and seven Brethren met and agreed to commence working again upon the same conditions as usual—that each member admitted shall pay one guinea and the expenses of the night, if not belonging to any Lodge before, but if belonging to any other Lodge shall pay five shillings. And it is further agreed that Bro. Wills be admitted this night and shall act as S.W., the other brethren of the Lodge besides the R.W. Master King, being Bros. R. Payne, Treasurer, Bush, Secretary, W. Ramsey, J. Mills, John Jordan, John Rice and J. Wade. Nothing much seems to have been done to carry out these proposals as there are no further Minutes for three years. But the Lodge was still in being, for in August, 1747, a meeting was held when the Master and Wardens were only acting Officers and there were present the Treasurer, Secretary, seventeen Brethren and three visitors. Twelve Brethren were passed Fellow Crafts.

On St. John's Day, December 28th, 1747. The Festival was held at the Bush Tavern when there were nineteen Brethren present and twenty visitors, but there is no record of the proceedings, except that there were six proposals for membership.

On Jan. 5th, 1748, the officers were elected. Bro. Wills, Master, Bowyer, S.W., Sheppard, J.W., Elsworthy, Treasurer, and Worrall, Sec. Bros. Lucas, Atkinson, Standing, Thomas and Barton were ballotted for and elected members. Mr. Hollen and Capt. Dighton were ballotted for and elected to be made Masons.

Jan. 19th. Twenty-two members present and one visitor. "The R.W.M. Peter Wills came in after the members was entered." Complaints were made that Bro. Mells, Landlord of the Bush, had not used the Brotherhood with the complaisance he ought, and it was proposed that the Lodge should be removed to another House.

In March a fresh complaint was made to the same effect and on a ballot being taken it was agreed to move to another house.

Mr. Hart of Stow in the Hole (*sic*) was proposed, ballotted for, elected, and made a Mason as he had to go out of town the next day.

April 3rd. The Resolution of the last Lodge night being considered precipitate it was agreed that a general summons ought to have been given to every member of the Lodge, and this was ordered to be done—the Lodge to meet on Thursday next to consider the same and every summons to be sealed.

April 7th. On the ballot being taken fourteen were for continuance at the Bush and twelve against. Resolved to continue at the Bush. Bro. Elsworthy declined being Treasurer or any longer a member, and several other Brethren also resigned. The work of the Lodge continued to be carried on without any particular incidents—a certain number of candidates being admitted and some few resignations till the end of 1749, when in December there is the following Minute:—

"Resolved, that a dinner be provided on 27th inst., St. John's Day, by Bro. Mills (Landlord of the Bush) and Bro. Atkinson (as by their own proposal) in consideration of Fines levied on them."

There is now another gap of six years in the Minutes till in December, 1755, the Lodge is found meeting at the Fountain Inn with the number 123.

The first entry in the new Minutes is a long protest drawn up in legal phraseology, stating that the late Master, Robert Smith, had endeavoured to break up the Lodge and divide the stock, and had in a clandestine manner removed some of the furniture and books and declined to restore them. The protest concludes with the statement that the late Master and a Brother of the Lodge, his accomplice, have acted in a manner unbecoming Masons, and Gentlemen, and that future Brothers, who peruse this protest, will wish with us, that such brethren had never been made Masons.

A request was sent to the late Master for the return of the properties and books which was declined, but the cash book was returned—there was a threat of legal proceedings, but nothing was done and there was a break in the Lodge and, in the words of the Minute, seven members quitted and twelve continued. The Lodge was carried on at the Fountain Tavern with a small membership and infrequent meetings, but with a good many visitors till the year 1761—the various Masters being: Joseph Daltera, Dec., 1755, to June, 1756; Joshua Williams, June to December, 1756; William Blake, Dec. 1756, to July, 1761.

In December, 1759, the Junior Warden was instructed to apply to every member for his arrears of quarterages, and those who refused to pay to stand the ballot of being expelled, and members were to be urged to attend the Lodge meetings as without it the Lodge cannot possibly subsist. In spite of these drastic suggestions the attendances did not improve and there were frequent adjournments owing to lack of members.

On May 19th, 1761, there is the following Minute:—

“As this Lodge has not been properly kept up for want of regular attendance of the members it has been unanimously agreed by all present (being seven brethren) that the Lodge stock be dissolved and from this day discontinued, and that all the members be summoned to attend this Day fortnight, finally to settle all Accounts, and to dispose of the properties and jewels, and that notice be sent them accordingly.”

Apparently no meeting took place till July when the R.W.M., the S.W., and one Brother attended, with four visitors.

There is no reference to the proposals made at the last meeting, but Mr. Hercules Burleigh was proposed, elected, and made a Mason as he is going to sea.

There is one further entry on March 2nd, 1762, when the R.W.M., three Brethren and two visitors were present, but there is no record beyond this bare statement.

The Minutes of this Lodge have not been published before, and I am indebted to Bro. Cecil Powell for the opportunity of using them.

During the latter half of the eighteenth century many Lodges, both Modern and Antient, were formed in Bristol, but few of them had a long existence; the only survivors being The Beaufort Lodge No. 103 of 1758, and The Royal Sussex Lodge of Hospitality No. 187 of 1769. The history of these early Lodges is given in the large work on Bristol Masonry by Brcs. Cecil Powell and Littleton.

EXETER.

The earliest Lodge in this City met at the New Inn in High Street and received a Constitution from Lord Montague dated July 11th, 1732, being thus some nine months earlier than the Royal Cumberland Lodge No. 41, Bath, which received theirs from the same Grand Master.

Unfortunately the Minutes of the Lodge before 1805 are missing, and the year 1805 takes us past the time with which I am dealing, but we gather from

Grand Lodge Minutes that the Lodge was erased in 1754 for non-payment of subscriptions, but was reinstated in 1759 after making good.¹ Its original number was 97, which was changed to 86 in 1740, but dropped to 239 after its erasure, and brought back to 48 after its restoration, and it is now No. 39. It was named St. John's Lodge in 1769, and in 1820 received its present name of St. John the Baptist.

It should be stated that there was a Masters Lodge in existence in connection with the Lodge for a short period, the Minutes of which from 1777 to 1785, when it ceased to work, are still extant.

THE UNION LODGE.

A Lodge was constituted October 6th, 1766, at the Globe Tavern, and continued working for about twenty years, when it collapsed—but the Minutes which are fairly complete for that period contain some interesting matter and have not hitherto been published.

I am indebted to W. Bro. John Stocker, D.P.G.M., Devon, for permission to make use of them.

The first Minute records that the Lodge was opened by the R.W.P.G.M., Bro. Brooke, who stated that he had rec'd a Constitution from R.W. Lord Blaney, Grand Master, directing him as Prov. Grand Master to constitute a Lodge at the Globe Tavern, and after having gone through the necessary forms required by the Constitution Book and expatiated on the benefits of Freemasonry he declared the Lodge duly constituted by the name of the Union Lodge—and then at the request of the brethren appointed Mr. Richard Copplestone, Master, Richd. Langdon, S.W., Jno. Lewis, J.W., Wm. Spim Dix, Treas., John Triggs, Sec.; till next St. John's Day, and directed a set of Bye-Laws to be settled by the Lodge and delivered to him before next St. John's Day. This is a full description of the Constitution of a Lodge by Deputation, in which temporary rank is granted to a local brother for the purpose, and so we find Bro. Brooke described as Deputy Grand at the next meeting and Master pro. tem. at the following; while a month or two afterwards he is described as an ordinary member. But that was not the limit of his descent, for after this he was frequently fined for non-attendance and finally removed from the list of members for non-payment of arrears.

At the second meeting (Nov. 18th) James Lodgingham was proposed to be made a Mason (E.A. and F.C.) and Tyler, and was approved and made accordingly. At the same time came John Cleave, John Perkins, and Ambrose Penny with a constitution directed to Bro. Brooke as P.G.M. to constitute a Lodge at the Globe Inn in this City, and after having been solemnly admonished never to act contrary to the Constitutions (and a letter read to them rec'd by Bro. Brooke from Bro. Spencer Hughes) which they promis'd never to do—they then desired to be made Masons and was accordingly made Enter'd Apprentices and Fellow Crafts and pay'd the usual fee of two guineas each—but in consideration of their having pay'd fees to be made Ancient Masons, this Lodge has thought proper to return them four guineas after the usual business of the Lodge was gone through and the Lodge was closed.

Three days after (Nov. 21st) a Master Masons' Lodge was opened in due form, and Bros. Cleave, Perkins and Penny were Rais'd Master Masons, the Master's Lecture gone through and the Lodge closed in good order. Present: Brooke, D.C., Copplestone, M., Langdon, S.W., Luscombe, J.W. p.t., Dix, Treas., Triggs, P.M., and seven other Brethren.

During 1767 a certain number of candidates were made Masons (E.A. and F.C.). In March Bro. White was admitted a subscribing member, and at the next meeting on March 31st claimed to be proposed to be Rais'd to the

¹ Since this address was delivered, a Minute Book has been discovered, that covers part of the period of abeyance, and indicates that the Lodge continued to work, despite the erasure.

Master's Degree of necessity as he was shortly to leave England. He was duly elected along with Bro. Langford, who had been already proposed in due form, and it was agreed that they should both be Rais'd that day fortnight, which was accordingly done.

It was agreed to move from the New Inn to Berton's Tavern. St. John's Day, June 24th, new officers installed—Triggs, Master, Louis, S.W., Hiffe, J.W., Lock, Treas.; no other officers mentioned. "Afterwards we celebrated the Day." Numerous fines were inflicted at this time, mostly one shilling for non-attendance. In September, Berton was made a Mason with two others.

In October an invitation was received from the Brethren at Tiverton, who intend to constitute a Lodge at the Vine Tavern on Nov. 2nd, and it was agreed that such Brethren as are desirous of waiting on them will be pleased to make an apology to the Tiverton Brethren for those not attending.

At the December meeting the following letter was approved to be sent to the Lodge of All Souls at Tiverton:—

"Brethren, The Brethren of Union Lodge thank the Brethren of All Souls Lodge for their very respectful letter and beg to assure them that they shall at all times, with real pleasure concur in every step which may tend to promote the Honour of Masonry in general, but desire to decline the proposal as to the intended Regulations, being by no means in their humble opinion, any way obligatory or conducive to the propagation of the Masonic Art. We are, with our best and most sincere wishes for the prosperity of Masonry in general, and for the Lodge of All Souls in particular, Your most affectionate Brethren, John Triggs, Junr., R.W.M., John Louis, S.W., Charles Lock, J.W. p.t., Samuel Luscombe, Sec. p.t., Richard Langdon, Mace Barton Smith." (This Lodge is now All Souls, Weymouth, having been transferred from Tiverton in 1803.)

This letter probably has reference to the proposal for a Charter of Incorporation which was before Grand Lodge about this time and which was ultimately abandoned. At the beginning of June, Charles Warwick Bampfylde, Esq., Oldfield Bowles, Esq., and their servants, Edward Stringer, Joseph Stamp, and John Snow were ballotted for and duly accepted, and at an Extra meeting on June 14th were made Entered Apprentices and Fellow Crafts, and Bros. Bampfylde (or "Bamphylde" as the name is here spelt) and Bowles were admitted subscribing members. "After which we had an excellent Lecture on Masonry by the R.W.M. Bro. Triggs."

On June 21st, Bro. Langdon was elected Master, Bro. Hiffe having waived his privilege.

Bro. Langdon was installed on St. John's Day, June 24th, and the following Brethren obtained office: Lock, S.W., Copplestone, J.W., Hiffe, Treas., Eastcott, Sec. After which the day was celebrated in good order and the Lodge closed.

It may here be mentioned that according to the late Bro. Andrew Hope the membership of the Lodge was limited to 24 all gentlemen of standing in the county—Charles Warwick Bampfylde afterwards Sir Charles, who had just been admitted a member, was the first Provincial Grand Master of Devon and Exeter. One member became Bishop of Norwich, another Bishop of Chichester and Lt.-General Simcoe was the first Governor of Upper Canada and the Founder of the Masonry there¹; the Ven. John Andrew was Archdeacon of Barnstaple.

At the November meeting of 1768 the R.W.M. was pleased to direct that the Jewels be worn pendant to White only agreeable to the special counsel of the Grand Master. And those Brethren who chose to line their white leather aprons, to do it with white silk only.

Dec. 6th. Extra Lodge. A Master Masons' Lodge being opened two Brethren were made Masters and the Lodge closed in due form. A Fellow

¹ *vide* note at end.

Crafts Lodge was then opened and six candidates were made Entered Apprentices and afterwards Fellow Crafts. One of the candidates, Bro. Ellacombe, paid five shillings only in consideration of his having been made an Entered Apprentice at Edinburgh, but re-made this night.

Dec. 27th, St. John's Day. Thirteen Brethren present and nine visiting Brethren; the Landlord at Berton's Tavern had been told to provide twenty-five ordinarys. Copplestone was installed Master, Lock waiving his right, Rev. Henry Bathurst was proposed, ballotted for, and affirmed. Richard Rook, a prisoner for debt was relieved with one pound, to be given him by the Treasurer in weekly instalments of five shillings.

Three Brethren by appointment of the R.W.M. visited the Lodges held at the Bear and the Swan and met with a civil Reception, and the Compliment was returned by both Lodges.

Feb. 21st, 1769. The R.W.M., the two Wardens, and two Brethren were fined one shilling each for not being present till after seven o'clock and four Brethren were fined one shilling each for being absent without sending any reason for absence—this was of frequent occurrence. The Bye-Laws were revised at a previous meeting and were now read over and signed by all the members present except Bro. Triggs, S.W. and P.M., who refused on account of Law 28, which limited the number of members to twenty-four.

April 18th. Twelve Brethren present: five absentees were fined one shilling each.

The New Regulations and Form of Incorporation were taken into consideration and it was determined that a negative or disapprobation should be signed by the Brethren and entrusted to the care of Bro. Lynch, J.W., to produce at the next quarterly communication if he in his discretion should think it necessary.

June 20th. A Master Masons' Lodge was first opened and two Brethren were Rais'd and paid half a guinea to the Treasurer.

Then a Fellow Craft Lodge was opened in due form—fourteen Brethren present and one fined for absence. A candidate previously proposed and elected was made E.A. and F.C.

Election of Master. Bro. Triggs, S.W., declaring that he did not intend to continue a member of the Lodge, and Bro. Louis, the only member present who had passed the Warden's chair, waiving his right, Bro. Copplestone was desired to continue Master.

In October, 1769, there was a discussion as to non-attendance of Brethren and also as to non-payment of arrears—the attention of the Brethren was to be called to both matters—the Master himself having been absent on several occasions was to be reminded of his obligation. At a later meeting the R.W.M. having fully satisfied the Brethren that indispensable business had prevented his attending to the duties which he usually felt it his pleasure as well as obligation to carry out, the Lodge unanimously accepted his excuse as satisfactory.

At the ensuing St. John's Festival in December, 1769, sixteen Brethren attended and five visitors. After dinner the R.W.M. proposed the health of our Distress'd Brethren, and the J.W. in replying proposed a voluntary contribution for charitable purposes, when as the Minute says the sum of twenty-six shillings was rose by the Brethren and this became a regular custom.

The usual complimentary visits were exchanged with other Lodges.

Jan. 30th, 1770. The members having taken into consideration the proposal from Grand Lodge for transferring the stock subscribed for charitable purposes into the hands of Grand Lodge Officers to procure a Charter of Incorporation and for erecting a Grand Hall—"it was agreed that the same would be highly prejudicial to Masonry and would tend to defeat and destroy the very essence of our Institution, and we therefore unanimously agree to signify our disapprobation of such proceeding and that the J.W. do draw up a letter to be produced at the next quarterly communication to that effect."

May 15th. A Master Masons' Lodge was opened and four Brethren were Rais'd and the Lodge closed. A F.C. Lodge was then opened and a Resolution passed to move to the Globe Tavern.

June 20th. Seven Brethren met at the Globe Tavern and three visitors. Fifteen Brethren absent at 8 o'clock to be fined. Ordered, that the usual advertisement of St. John's Festival be sent to the local papers. The Festival happening to fall on Sunday to be celebrated on Monday 25th.

Meeting at 12 o'clock—Dinner at two o'clock.

Ordered 24 Aprons and twenty-four ordinarys.

Bro. Codrington elected Master—the usual complimentary visits to be exchanged with the two other Lodges at "The Swan" and "The Bear."

In August, 1770, attention was again drawn to the sparse attendance at the meetings and the Wardens were desir'd to remind the Brethren of their duties, but with little result, for at St. John's Festival in December, ten members attended and nine were absent. The Treasurer reported that there was a debt of over £25, and it was proposed that all members should subscribe fifteen shillings each, which was agreed to. It was also agreed to raise the Quarterages to half a guinea instead of seven shillings. The Treasurer to pay sixpence towards the supper for each member paying 10/6, this not to apply to members living outside the two-mile limit.

At this meeting Bro. Truscott was elected an honorary member, having made a genteel present to the Lodge of an Indian Scimitar.

The Master was Installed before Dinner, which was at 2 o'clock and the usual collection for charitable purposes was made, amounting to £1.16.9.

During the years 1771 and 72 there is little to record—the attendances were small and frequently there was no business. Lectures were given very occasionally and Master Masons' Lodges were held several times. In May, 1772, Bro. Louis, J.W., desired to be discontinued during the summer as he is obliged to be in the country, and the R.W.M. ordered him to be discontinued accordingly. Bro. Louis had been Master of the Lodge some years previously.

1773, Feb. 16th. Proposed that the Prologue and Epilogue spoken at the Comedy call'd "A Word to the Wise" at the Exeter Theatre be printed for the use of this Lodge together with all other Prologues and Epilogues which have been before spoke at the request of this Lodge. The R.W.M. offered his services to request the Author's consent to the printing of them.

Oct. 26th. Master Masons' Lodge opened, three Brethren Rais'd and Lodge closed. A Fellow Craft Lodge was then opened, two candidates were proposed, ballotted for and approved, and the Lodge closed. The Master Masons' Lodge was re-opened, regular business transacted, and the Lodge closed. The Tyler behaving improperly in the Lodge was reprimanded.

Nov. 11th. A Committee of St. John's Lodge having been convened to regulate the intended funeral of the late worthy Brother Brice, they requested the attendance of the Union Lodge, with the proper Insignia, attended by the Tyler. The reply was sent that notwithstanding the solicitude of the Union Lodge to oblige the Brethren of St. John's Lodge and to pay every affectionate tribute to a deceased Worthy Brother, they conceived themselves absolutely interdicted from joining the procession in the manner proposed in the newspapers, by the Rules, under the title "Funerals" in the Constitution Book, 2nd edition, fol. 351, "to which we refer you, and with all due deference we recommend this rule to your serious consideration."

The procession was held, however, as the following account from a local newspaper shows, under the date November 20th, 1773:—

"On the 7th inst. departed this life Mr. Andrew Brice, aged 82, who had carried on the business of a Printer for fifty years; he was a great proficient in the dead languages and compiled a learned typographical and geographical dictionary and amended Hooker's History of the City of Exeter. Yesterday at 4 o'clock in the afternoon he was carried in due procession from St. John's Lodge at the

New Inn to St. Bartholomew's Yard and there interred, followed by two hundred Freemasons in their proper dresses and attended by a band of music, the drum covered with crape. An elegy composed and set to music for the occasion was solemnly sung by the Brethren as they passed along."

The late Andrew Hope stated that the body lay in state in the Apollo Room at the New Inn and that the public were admitted on payment of one shilling each to defray the cost of the funeral.

Towards the end of 1773 several fresh candidates were admitted, amongst them being Peter Davie Foulks, Esq., Sir Wilmot Prideaux, Mr. Savery and Mr. John Graves Simcoe; also Henry Brown, Esq., 20th Regt. was proposed, ballotted for and accepted, and being a case of emergency, was made E.A. and F.C., and paid two guineas to the Treasurer, seven shillings and sixpence, expense of extra Lodge, five shillings Registration Fee for Grand Lodge, and half a crown to the Tyler.

In Bro. Brown's case the Fellow Craft Lodge was then closed, and a Master Masons' Lodge opened, and Bro. Brown was proposed and approved to be Rais'd next Lodge night.

On St. John's Day (December 27th) ten Brethren attended and fifteen visitors. Bro. Codrington was reinstalled R.W. Master before dinner, which was at three o'clock. A dozen and a half White Aprons had been ordered and were delivered. The charity collection amounted to £2.1.6. The day was celebrated in proper manner and the Lodge closed in due form.

1774, March 1st. It was resolved that Bro. Foote be desir'd to perform the Comedy of "The Wonder" with the entertainment of "Lethe" on Monday sennight, and the Prologue and Epilogue now read, he spoke by Bro. Foote and Mrs. Hudson, and that the songs "Wake the Lute" and "Arise, Blow Thy Trumpet, Fame," be sung at the same time, and that the same be inserted in the Bills, by Desire of the Union Lodge.

A letter was received from Grand Lodge, requesting a generous subscription towards raising the sum of £2,000 for purchasing a plot of ground on the north side of Fleet Street and for raising the further sum of £5,000 towards building a Hall thereon. It was agreed that the finances of the Lodge are not sufficient to enable them to comply with the contents of this letter and the R.W.M. is desir'd to answer it accordingly.

In the following May, however, it was agreed that a voluntary subscription should be entered into, to raise a sum to transmit to the Grand Lodge for the purpose of building a Hall and that it be continued each Lodge night.

Oct. 17th. Bro. Charles Warwick Bamfylde was proposed by the R.W.M. to be an honorary member of the Lodge, and in December a letter was written to the Grand Secretary desiring information as to the proper steps to be taken for the appointment of a Provincial Grand Master.

1775. The propriety of having a Provincial Grand Master being approved by the Union Lodge, it was agreed that a Deputation should wait on the other Lodges to ascertain their views, and their opinion being favourable it was agreed to send a letter to all the Lodges in the county as follows:—

The Union Lodge, together with the other Lodges in the City of Exeter, think a Provincial Grand Master for the county highly necessary for the better regulation of the Craft, and to fill that important office Bro. Charles Warwick Bamfylde has been proposed and unanimously approved by us and we hope our choice will meet with the approbation of your Lodge. An answer directed to the Globe Tavern as soon as convenient will be esteemed a favour.

A favourable answer being received from twelve Lodges in the county besides the three Lodges in the City of Exeter, a Petition to the Grand Master was drawn up desiring him to appoint Bro. Charles Warwick Bamfylde Provincial Grand Master and sent to the Grand Secretary, and the Petition was granted in due course and he was Installed as P.G.M. at Exeter on Dec. 19th.

In February, 1775, a Petition was received from the Tyler who for misconduct was dismissed from office last Lodge night. Taking into consideration his acknowledgment of his faults and promise of future good behaviour—he was by Ballot re-instated after being properly reprimanded between the Wardens' chairs, but is to be dismissed without further consideration for the next offence.

A letter was ordered to be sent to Bro. Chubb thanking him for the trouble he had taken concerning the Medal and desiring him to proceed with its execution according to his own Design. Every member would be entitled to the Medal at the cost of a guinea and a half.

In June the usual Ballot took place for the offices for the ensuing half-year. Three Brethren were proposed for the office of R.W.M., and Bro. Codrington was elected and was Installed on St. John's Day.

In September the Medals designed by Bro. Chubb were received from Mr. Kirk with bill for the same:—

Pair of Dies and Collar £26.5.0, 20 ozs. fine Silver £6.3.7;
Striking 25 Medals and fixing rings £6.5.0. Total £38.13.7.

The Dies to go to the keeping of the R.W.M. The Medals to be sold to the Brethren at £1.18.6 each. One Medal was presented to Bro. Chubb, who was thanked for his Design representing a Figure of Truth veiled, holding a looking glass in the right hand and a shield bearing a blazing sun in the left, and Masonic emblems at her feet, with legend "Truth although veiled" in Latin, and the Masons' Arms on the reverse.

Nov. 7th. There was ordered to be purchased "a Tretise intituled 'The Spirit of Masonry in Moral and Elucidating Lectures' by Wm. Hutchinson—also a book for transcribing the Secretary's book fair, it being found very full of blots, and that Bro. Ledgeringham, the Tyler, does it and is paid for it."

Bro. Chubb was elected an honorary member of the Lodge. Two Wardens' chairs which had been ordered were received and paid for, the cost being twelve guineas—with half a guinea for ten yards of "Bays" (*sic*) for covering them and making of same. All this business appears to have been done in a Masters' Lodge, which was then closed. A Fellow Craft Lodge was then opened, necessary business (which is not mentioned) transacted, and the Lodge closed.

Dec. 21st, 1775. Arrangements for St. John's Day. Bro. Drake elected Master—the usual advertisements to be inserted in the local papers. Mrs. Cornish to provide an ordinary for fifteen at three o'clock.

The Secretary to draw out a list of members and an account of those Gentlemen who have been made Masons since the last account was made out for presentation to the Provincial Grand Master at his Provincial Grand Lodge to be held on the 29th inst. Two guineas were ordered to be sent to the P.G.M. for the General Fund of Charity.

At the Festival of St. John, Dec. 27th, after the Installation, three candidates were proposed, and being of emergency were ballotted for, elected, and made E.A.'s and F.C.'s. After Dinner the collection for charity amounted to £3.18.3. Several distressed Brethren were relieved—including a poor Scot in the Hospital who was scorched in the late fire on the Exe Bridge.

Bro. Chubb returned thanks for being made an honorary member of the Lodge, also for the gift of the Lodge Medal, and desir'd the Lodge's acceptance of his production of a Prologue and Epilogue for a Play, which was ordered to be filed.

1776, Jan. 2nd. Bro. Foote the Manager of the Theatre being away, Bro. Partridge was ordered to wait on Mr. Wolfe the other Manager, and acquaint him that the Union Lodge have fixed on "Cymbeline" and "Bon Ton" as a Play and a Farce to be represented by desire of the Lodge on Friday, the 24th inst., together with a Prologue, Epilogue and Masonic songs.

Bro. Truman was desired to print the usual number of impressions of the Prologue and Epilogue to be spoken, by desire of this Lodge.

About this time the members of St. John's Lodge seem to have felt themselves slighted in respect of the proceedings of the Provincial Grand Lodge and they sent a letter of protest to the Grand Secretary, Bro. Heseltine, as follows:—

St. John's Lodge, Exon. 9th January, 1776.

Bro. Heseltine, The R.W.M., and brethren of this Lodge desire their respects to you and wish to be informed how to proceed relative to the Provincial Lodge. They are the oldest Lodge and were the first Petitioners for Bro. Charles Bamphylde's appointment to the office of Provincial Grand Master for the countys of Devon and Exon and were in expectation of some answer from the Grand Lodge on that head; but receiving none and your circulary letters coming as usual, concluded that the Grand Lodge had not as yet appointed him to that important office; notwithstanding which we hear by private intelligence that there is a Provincial Grand Lodge established, who have sent their mandates to most (or all) of the Lodges of the County, from a Lodge, junior to all, to the disgust of the Lodges in general, as a great part of the proceedings have been far from honouring Masonry. They have taken no notice of any other Lodge; have appointed all the Officers out of this Junior Lodge and demanded our subscriptions, fines, etc., which hitherto we have paid no attention to, nor shall, till we have a line from you. Being the Mother Lodge we have had many applications from other Lodges, who are determined to abide by the Regulations, under your Direction. Therefore your answer will probably put an end to the doubt subsisting with us and many other Lodges, and prevent them troubling you on the like occasion.

I am, Dear Brother, Yours, etc.

G. E. WHITTAKER,

Secretary.

The way Bro. Heseltine answered was to write at the bottom of the letter—an instruction to his clerk to reply:—

Bro. Bamphylde has the right to name his own Officers, though uncivil to the senior Lodge.

June 21st. Arrangements for St. John's Day.

Cards of invitation to be sent to those Brethren residing in Exeter who have favoured this Lodge with their company, requesting them to celebrate the Festival with them.

Brethren to attend at 12 o'clock to instal the Master, an Ordinary to be provided at two o'clock for fifteen, and supper to be on the table at 9 o'clock. The Tyler to procure new Ribbons for the furniture of the Lodge at Mrs. Boutflowers and six new Aprons from Bro. Down's. The Tyler was also ordered to purchase a book and make a fair copy of the Treasurer's account book.

June 24th. Festival of St. John. Bro. Louis Installed Master.

Collection after supper for charity two guineas.

Several distressed Brethren relieved.

Ordered that a Lodge be held on Monday evening next as a Regular Lodge night on account of the Races interfering with the usual night.

July 1st. Ordered that the Minutes of every Lodge night be read by the Secretary immediately before the Closing of the Lodge, signed by the Master, and then to be transcribed fairly. And that at the Opening of every Lodge, the Minutes of the preceding Lodge to be likewise read by the Secretary. Signed John Louis R.W.M.

Aug. 12th. A Master Masons' Lodge was held when five Brethren proposed and elected at a previous meeting were Rais'd and paid half a guinea each and one shilling to the Tyler.

Dec. 3rd. A letter was read from Grand Lodge, recommending Masters of Lodges to order their Tylers to be provided with copies of the Freemasons'

Calendar for 1777, and Dr. Dodd's Oration at the Dedication of Freemasons' Hall, in order to promote the sale of the same, as the profits are to be applied to the General Funds of the Society.

Dec. 27th, St. John's Day. Four Brethren present and nine visitors. Bro. Louis was reinstalled Master. Collection for Charity after Dinner £1.15.0. Brother Codrington, D.P.G.M., being present recommended the Brethren to subscribe for a book by Bro. Trueman on Masonry, and that a list of subscribers lay on the table each Lodge night, to be signed by such as chose to support such a laudable object. This was *The Principles of Free-Masonry Delineated*, published at Exeter in 1777. The author's name is given throughout as Robert Trewman.

1777, Jan. 14th. Emergency Meeting to propose, ballot for, and if elected make a Mason, by Dispensation from the D.P.G.M. being under age—Thomas Baker, Esq.

Ordered that the Play of "The Fashionable Lover" with the Farce of "The Mayor of Garrett" be desir'd by this Lodge to be performed on Monday sennight.

Feb. 4th. Thanks to be given to the Managers of the Exeter Theatre for their attention to the performance of the Play and Farce acted on Jan. 27th with universal applause, by desire of this Lodge.

June 24th, St. John's Day. Three Brethren attended and five visitors. Particular business deferred owing to scarcity of attendances.

No Installation owing to absence of the Master Elect.

Oct. 14th. Resolved that the attendance of the Master Elect (Bro. Cholwich) is absolutely necessary and that Bro. Drake write requiring his attendance next Lodge night. No attention was paid to this request.

Nov. 2nd. Bro. Drake reported that with the assistance of Bro. Codrington he had in a great measure settled the Lodge accounts and that after all debts due to the Lodge were paid, it would be necessary to raise the sum of Forty Pounds to discharge the debts of the Lodge. All members to be earnestly desired to attend the next Lodge at 5 p.m. to consider some method of raising the sum required.

During 1778 Bro. Drake was Master of the Lodge—the meetings and the attendances continued to decrease in number, and at the September meeting there was only one member present, viz., the Secretary, the other six who attended being visitors who filled the three principal offices. Nevertheless, they managed to propose, ballot for, elect and make Masons—Messrs. Buck and Ackland—on emergency, being in His Majesty's service, and then opened a Master Masons' Lodge and Rais'd them, in company with three other Brethren who had been proposed to be Rais'd at a previous meeting.

The next meeting was held three years later on April 27th, 1781. Bro. Drake being still in the Chair and five other Brethren were present of whom Bro. Cholwich (the Master Elect who declined to attend for Installation in June, 1777) was one.

The Lodge having discontinued their meetings for various reasons, for some time past, have now happily met together again for re-establishing the Lodge on the former basis of social and friendly greeting and have come to the following Resolutions:—

"The Lodge to be held on the Friday in every second week and the two St. John's Days; the members to meet at one o'clock precisely to transact the business of the Lodge.

"Dinner to be on the table at three—half a crown each, and the bill to be called at six when the Lodge is closed.

"Subscription half a guinea, quarterly to the Treasurer, who is to pay thereout the expenses of the Lodge for that day not exceeding five shillings each member—the remainder of the bill, if any, to be paid by the members present."

About fifteen of the old members agreed to these Resolutions.

July 13th. Orders given for repairs to the Master's and Wardens' Chairs and other furniture, and Bro. Brookes to be asked for the Bible he presented to the Lodge.

Every member who does not attend precisely on every Lodge day to forfeit half a crown to the funds of the Lodge unless he shows sufficient reason for absence.

Oct. 5th. Four Brethren fined half a crown each for being late.

July 2nd. Festival of St. John the Baptist held—Bro. Rous, who had rejoined the Lodge, was Installed Master.

The Master requested the Brethren to provide themselves with new clothing by the next Lodge.

There is not a great deal of interest to record in the last seven years of the existence of the Lodge; the membership revived, although not to its limit of twenty-four. Meetings were held fairly regularly with occasional Master Masons' Lodges. A good many Military Officers were made Masons and became temporary members.

Bro. Drake, who had done a good deal for the Lodge in past years, having fallen into arrears with his subscriptions and not attending the Lodge after repeated requests so to do, nor giving any satisfactory reasons for non-attendance, was expelled the Lodge and a certificate of his expulsion sent to Grand Lodge.

Although there is no mention of any bespeak performances at the Theatre, a Minute of April 28th, 1786, seems to show that visits to the Theatre were not quit given up.

It appearing that the expenses of attending Bro. Jeffreson's Benefit, who was an Honorary Member of the Lodge, had been paid for out of the Lodge funds, it is resolved for the future that in the event of any such patronage the expenses of the day be paid by those present, and every member of the Lodge not attending on that day do pay five shillings for his non-attendance—any gentleman may be introduced on that day.

There is a curious entry under the date January 10th, 1787. The Lodge was opened in the usual way, the Minutes of the last meeting read and approved. The day being spent in glee it was closed in due form.

The Lodge was on the down grade again, but there must have been still an optimistic feeling as to the Lodge, for Bro. Drew is ordered to lay by one hoghead of Port for the sole purpose of the Lodge.

The following is the list of Masters for the concluding years:—Brothers Ffoulkes, Andrew, Cornish, Woolcombe, Price, Collins, Ellacombe and Moore. In regard to the Installation ceremony the expression latterly used is that the Master was sworn into his office, and the same expression is used as regards the Wardens.

The last Minute is dated Jan. 11th, 1788, and states that a candidate duly proposed at the previous meeting was made a Mason, and that two candidates proposed at the same time but who did not appear, had forfeited their deposits of one guinea each.

Then follow ten blank pages, and then six pages of memoranda of Fines.

No reason is assigned for there being no more meetings, but probably the want of interest shown at an earlier stage had returned again and this time could not be overcome.

On one of the last pages of the book is an entry probably unique in Masonic Minute Books:—

Dec. 29, 1783.

Wag'd by Messrs. Bamphylde and Collins against Mr. Drew of a Rump and a Dozen of Claret that Messrs. Fox (Lord North) and Wm. Pitt are not in office together by this day six months.

Signed: Richd. Rose Drew.

Will Collins.

Richard W. Bamphylde.

The Lodge was erased in 1789.

JOHN GRAVES SIMCOE.

Born at Cotterstock, Northamptonshire, 1752, his Father was a Commander in the Navy and was killed in the expedition against Quebec in 1759. The Mother moved to Exeter, the son being educated first at the Grammar School, then at Eton and Oxford. At the age of nineteen he became an Ensign in the 35th Regt.; he was made a Mason in the Union Lodge, Exeter, in 1773, landed at Boston, June 17th, 1775, the day of the battle of Bunkers Hill, and subsequently became Adjutant of the Regiment. A little time after he purchased the command of a Company of the 40th Regiment, which he led at the battle of Brandywine, where he was wounded. In 1777 he was appointed to command the Rangers, a Colonial Corps of Light Cavalry Scouts, with the rank of Major, and was with the Force which surrendered under Cornwallis, and, being in ill-health, was sent to England in the exchange of prisoners of war which took place after the capture of Yorktown and the end of the war. Col. Simcoe was received with honour by the King (George III.), who authorised him to raise a new Corps of Queen's Rangers. About 1790 he was appointed Lieut.-Gov. of Upper Canada, and founded a Lodge, the Queen's Rangers, at York (Toronto). One of the log huts of the Fort, used as a Reading Room, was also used for the meeting of the Lodge. A primitive altar, fashioned out of an oak log, stood near the East, and here, with the V.S.L. and other Great Lights, men were brought to light in these humble surroundings. The lesser lights were wanting, but tallow-dips in tin sconces imparted a yellowish glow and with the aid of the bright log fire served to light the little room.

Simcoe was next appointed Lieut.-Gov. of San Domingo, and in 1798 Lieut.-General in Command at Plymouth. In 1806 he was sent on a Diplomatic mission to Portugal, but was taken ill on the voyage and had to return home, and died in a few days, aged fifty-four. Just before this he had been appointed to the Chief Command of the Army in India. (Adapted from Robt. Robertson's *History of Canadian Masonry*.) His funeral was unique, the cortège leaving his house in the Cathedral Close of Exeter at midnight, escorted by county gentlemen mounted, and carrying torches, proceeded to Wolford, the family seat of the Simcoes, near Honiton, where he was buried.

A handsome monument by Flaxman was placed in the South Aisle of the Cathedral with the following inscription:—

Sacred to the memory of John Graves Simcoe, Lt. Gen. in the Army, and Col. of the 22nd Regt. of Foot, who died on the 26th day of October, 1806, aged 54.

In whose life and character the virtues of the Hero, the Patriot and the Christian were so eminently conspicuous, that it may be justly said he served his King, and his Country, with a zeal exceeded only by his piety towards his God.

At the subsequent Banquet, W. Bro. W. W. Covey-Crump, I.P.M., proposed "The Toast of the Worshipful Master":—

It is one of the amenities of a newly-installed Master of this Lodge that the toast of his health shall be coupled with an exposition of his past career. *Exitus acta probat!* The members of our Correspondence Circle are so widely dispersed that each Master, however well-known by repute, must inevitably be personally a stranger to many of them; and, therefore, a brief recital of biographical details is usually desirable, and, in the present instance, should be unusually stimulative. For the Masonic attainments of the Brother whom we have installed to-night are so eminent and diversified that the Lodge is as rightly proud of him as he himself is proud of his premiership in it.

I have been told that he was born in the year 1800+x, and his early life was spent in Devonshire. After qualifying for the medical profession at London and Edinburgh Universities, and then acquiring a very useful foreign experience as a doctor on various steamships, he settled down permanently in Bath in 1876, and continued in practice there for six and forty years. For sixteen years he also served on the Town Council and was twice offered the honour of Mayoralty of that famous health resort. Always keenly interested in natural science, he became a Fellow of the Royal Microscopical Society; and, besides being President of the local Microscopical Society, he has for many years taken a prominent position in other scientific and antiquarian organizations in the city and district around his home.

It is, however, with our Master's Masonic laurels that we are chiefly concerned to-night. Initiated in the Royal Cumberland Lodge (41) at Bath in 1889, he became its W.M. in 1897; and two years afterwards was appointed a Pr.G.W. of Somerset by the then Viscount Dungarvan, afterwards Earl of Cork and Orrery. Later on, when the Somerset Masters' Lodge (3746) was constituted in 1915, he became its first Secretary, and also has been Editor (solely or jointly) of its *Transactions* ever since. At the present time he is its Master, and is universally esteemed one of the highest authorities on all details of Masonic history in the County. He is also a Vice-President of each of our great charitable institutions, and was appointed P.A.G.D.C. (England) in 1917.

But his activities have not by any means been confined to the ordinary Craft Lodges. In the Royal Arch he became a First Principal of his Chapter in 1907, Prov.G. 2nd Princ. of Somerset in 1911, and P.G.St.Br. of England in 1917. In Mark Masonry he has been three times Master of his Lodge; and after serving various Provincial offices was appointed last year to be Provincial Grand Master of Somerset. In the Order of the Temple he has held numerous offices and dignities, culminating in that of Grand Standard Bearer in Great Priory. In the Order of the Red Cross of Constantine, and in the Cryptic Degrees also, he has held high offices in the governing bodies. In the Royal Order of Scotland he is a Past Grand Warden, and in the Ancient and Accepted Rite has attained to the 32nd Degree.

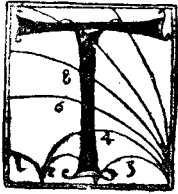
Another well-known body, the *Societas Rosicruciana in Anglia*, not officially Masonic but very closely connected therewith, likewise claims Bro. Norman as an eminent and expert *alumnus*. As Senior Substitute Magus he holds the second highest position in that Society, with our own esteemed Secretary (W. Bro. Songhurst) as his one Supreme Chief.

Brethren, the foregoing summary will convey to you some idea of the work which has been accomplished by our distinguished brother in various fields of Masonic research. Of our own Lodge he has long been an honoured member, having joined our Correspondence Circle as far back as 1895. You will all, I am sure, agree with me that he has worthily earned that right to preside over us which has been conferred upon him this evening; and, although (with advancing years) his health is not as robust as we could wish, we hope that his new responsibility may prove as enjoyable to him as it will be successful to the Lodge, and that he may be spared to give us his counsel and assistance for many years yet to come.

REVIEWS.

"IRISH FREEMASONS' CALENDAR AND DIRECTORY FOR THE YEAR 1929."

Dublin: Printed by George F. Healy & Co., Ltd., for the Grand Lodge of Ireland.



THE Irish official Calendar is worth a short notice on account of the very important revision that has been applied to one of its sections. For the first time since this Calendar appeared—1848 was the year of its launching—the real, or approximate dates of many of the old Irish Lodges are included. This very necessary piece of editing has been rendered possible by Brother Philip Crosslé's careful collation of the old records, and both he and the Grand Lodge are to be congratulated on

the removal of a long-standing blot which was not only misleading to students in foreign Constitutions but insulting to the Lodges concerned.

The facts may be stated shortly. From the year 1814 onwards Irish Lodges were encouraged, for reasons into which I need not enter, to exchange their old Warrants for those of senior numbering that happened to be vacant; and the dates attached to these Lodges, which so changed their ancient charters, were those of the new Warrants. One example will be sufficient. Lodge No. 5 Waterford was warranted in 1757 as No. 286, and in 1814 took a new Warrant as No. 5; this year it appears for the first time in an official publication in the pride of its real antiquity, 1757 instead of 1814. The Calendar this year is well worth a glance by the student, if merely to gain an idea of the extraordinary number of Irish Lodges in country districts which have been working for more than a century and a half.

The Committee appointed to carry out this revision have done their work with so much care and tact that to find fault with one small detail may seem ungracious; but I think it was a mistake to give the date 1731 for the Premier Lodge of Ireland, No. 1 Cork. That may be the year at which it linked its fortunes to the Grand Lodge of Ireland, but it was certainly in existence in 1726. I would have preferred to see attached to it, and to a couple of old Dublin Lodges, Numbers 2 and 6, the reference "Prior to 1732," the date when our first Warrants were issued. All three are undoubtedly Time Immemorial Lodges, and the official dates attached to them are merely traditional.

January, 1929.

J.H.L.

"FIFTY YEARS IN THE MALTA ORDER," BY THE LATE R. E. A. LAND.

Privately published by the Executors. Toronto, Canada, 1928.

A pathetic interest attaches to these two volumes, as they represent the life work of the author, who died in 1927, before he could publish the result of his labours, but he left directions in his will that this should be done, and the Executors have faithfully and promptly carried out his wishes.

The title of the work might well,—though quite unintentionally—mislead Masonic readers outside Canada, as the Malta Order in question is not a Masonic body of any kind but a Canadian Benefit and Insurance Society. The aim of the author is to establish not merely its right to its title but its actual descent from the original knightly Order. To the demonstration of this thesis he devotes his first fifteen chapters, the greater part of his first volume; while the rest of the book gives in much detail the history of the Order in Canada and the U.S.A. up to the present time.

The genesis of the Society itself is sufficiently well ascertained. The first Orange Lodge was founded on 21st September, 1795, at James Sloan's Inn in Longhball, in Ireland. It adopted Masonic customs and had a ceremony of admission; in the following year there was added a second degree, the Purple. The genuine Orange System has from that day to this consisted of these two degrees and no more. But in 1797 a new association came into existence styling itself the Royal Black Association, or the Royal Black Men's Association. This was a development superimposed on the Orange Lodges and the qualification for membership was that a Candidate should have taken the two Orange Degrees. They stated that they were entirely detached from the Orangemen, but they did not claim to have any aims distinct from those Lodges, since they also were formed for the purpose of "relieving our distressed and oppressed loyal Protestant brethren round the globe." The text of the obligation, as it stood in 1820, and probably as it was originally framed, is:—

Whereas our Christian Forefathers, the Knights of Malta, who joined in a holy bond of brotherhood, to support all Christian Kings and States, against Turks and Infidels.—We, the Members of the Royal Black Institution, will so far as in our power lies, imitate their glorious acts and great achievements, with our lives and fortunes, to support and defend his present Majesty, George III., his Heirs and Successors, so long as he or they maintain and defend the Protestant Religion, and the present Constitution.

This reference to the Knights of Malta is the only place in which the name is introduced in any way, and there is no evidence that, at this stage, the members of the Association either used the name or styled themselves Knights or professed to confer a knightly degree. They were to all appearance a hierarchy within the Orange Association, and their development was hotly resented by the Orange Grand Lodge, although undoubtedly individuals, and probably individual Lodges, supported them, for after all this was in Ireland.

The new Association in its turn developed a ritual, introducing Moses, Joseph and Elias, in a very confused scheme. The Orange Grand Lodge spoke of the Black degrees as "silly, shameful and idolatrous practices." It formed its own Grand Lodges in Ireland from time to time, but the early ones all collapsed, and after 1825 the Order in Ireland was without a controlling body.

The next development in the history takes place in Glasgow, where Orange Lodges had been established in the early years of the nineteenth century. But in 1835 there were only three of them in Glasgow itself. Black Lodges migrated as well, and there was one of these there in 1831. At this time in England and Ireland the new Order was giving little indication of its existence, and Mr. Land seems to suggest that it was moribund. It is at least probable that it now preferred, for political reasons, not to advertise its activities. The Black Lodge at Glasgow now erected itself into a Grand Body, or, according to another account, certain persons became possessed of its Warrant when it was in very low water, and constituted themselves a Grand body by the style of Grand Lodge of Knights of Malta of Scotland. Here for the first time we find the name Knights of Malta actually used. This body later on called itself the Parent Black Encampment, and from it all the Black Lodges of Knights of Malta of the nineteenth century, and, of course, any that still survive to-day, are derived. This body took over the surviving Irish Lodges, and it warranted Lodges all over the world, including one at Montreal in 1841, and one at

Toronto in 1844. About 1846 the Irish Black Lodges repudiated their allegiance to the Parent Black Encampment and set up a Grand Body of their own, by the style of the Royal Arch Chapter and Black Knights' Encampment of Royal Knights Templar; and we find from now on that the Scotch body and its descendants are Knights of Malta and the Irish are Knights Templar. But a certain Mr. Jones, who was writing on the subject in the middle of the nineteenth century, observes: "I look upon all this as balderdash, and lay no claim to any descent from a Popish institution like the K.T. but the word crept in . . . having an object to propagate the system by high-falutin names." From now onwards, especially in America, the Scotch and the Irish Grand Bodies represent two mutually hostile associations, both depending on Orange Lodges for their membership, and both professing identical aims.

The system developed a multiplicity of degrees with elaborate ritual, but a specific degree of Knight of Malta cannot be dated satisfactorily earlier than 1849, and how it was conferred prior to 1854 we do not know. The aim of the Association was ostensibly the protection of the Protestant religion, but it is quite clear that they interpreted this to mean opposition to the Roman Catholics in every possible field of activity, including the political. However, by 1869 the whole system in Canada was derelict and its membership was reduced to six individuals. The same would appear to have been the case everywhere except in Scotland itself. In 1870 there was a revival and in 1871 a Grand Encampment of America was formed bringing Canada and the U.S.A. under one supreme body. Various attempts to unite with the Irish Black Lodges having proved abortive, in 1875 the condition requiring that candidates should have taken the two Orange degrees was abrogated, although as, previous to this, it was permissible to waive the condition by dispensation in Canada, one gathers that it had long since been disregarded whenever convenient. The next step was to revise the ritual, and this was done drastically, some of the degrees excised being described as puerile, greatly to the annoyance of Scotland. But the great change was made in 1879, when the Society added to its quasi-benevolent aims the functions and business of a Benefit and Insurance Society. It also now dropped the sectarian basis. But that is not to say that it abandoned the restriction as to the membership which was still strictly Protestant. It merely meant that it would nominally drop anti-Catholicism as part of its policy. But even this moderate change caused much offence. In 1881 the Order was once more all but derelict, and it finally broke off relations with Scotland.

The next step was to transfer the headquarters of the Order in America to New York. There was constant friction among the officers, and in 1910 the Association was officially declared insolvent by the State insurance examiner. In the U.S.A. a new Council was organized with a definite undertaking that it would not undertake Insurance business. In Canada Mr. Land, who had been the moving spirit ever since his admission in 1873, organised a Grand Chapter of the Knights of Malta for the Dominion, which did continue the Insurance business and is still doing so, maintaining the original restriction as to its members being Protestants. In the author's own phrase it has also re-adopted the sectarian platform. At this point, 19th November, 1910, the history closes.

Mr. Land naturally treats the Orange body from its original conception as a patriotic and law-abiding society, and as to the first Orange Lodges his words are: "During the first forty years of its career it became a power for good in the suppression of treason and the support of the civil power. As such, it received the countenance and patronage of the Crown. To the devoted loyalty of its members is largely owing that Canada remains one of the brightest jewels in Britain's diadem. There is no truth whatever in the slanderous diatribes of its enemies. The principles and practice of the order are open to the world's inspection, for its approval or condemnation." (Vol. I., p. 275.)

So much for the history as far as it can be said to be documented. But the author's claims are more far-reaching. He begins his work with an account

of the Knightly Orders of the Crusades up to the time of their final extinction. The original theory, which was at one time held by Mr. Land himself, was that the Black Knights of Malta of Glasgow were directly descended from survivors of the last Priory in Scotland, that of Torpichen, suppressed in 1560; they continued as a secret society. This had the advantage of being at all events a possible explanation of the existence of a Knightly Order in the form of a rabidly Protestant association, since the suppressed K.T. would owe no loyalty to the Pope. But the theory never had any justification and the author has long since abandoned it, and in the present work gives his reasons for so doing. In his *Cyclopædia of Fraternities*, New York, 1899, Stevens speaks of it merely as a tradition. But he also states that the Fraternity was known to exist in Ireland in 1643, after the massacre of Irish Protestants in 1641. In the present work Mr. Land does not even mention this circumstance, for which no references are vouchsafed.

The Order in Scotland was extinguished when the last survivor, Sir James Sandilands, as Prior of Torpichen, surrendered the property to the Crown, to have it at once handed back to him as his personal estate. He had become a Protestant. In England, Henry VIII. and Elizabeth dissolved the Order, and although James II. made an ineffectual attempt to revive it, after the Battle of the Boyne it was extinct in the British Isles. But the institution of the Order of the Hospital of St. John of Jerusalem at Clerkenwell in 1827 is considered by Mr. Land to be a real revival of the English Langue.

His present scheme is quite different and is based on copious quotations from, and references to, Rebold, Clavel, Findel, Mackey and Waite, as well as Gould, Chetwode Crawley and various articles in *A.Q.C.* In Malta itself the Knights, of whose administration, ordinances and so on we are given a very full account, continued until suppressed by Napoleon in 1799. But with regard to the Templars the position is different. The author narrates how, as soon as Queen Anne came to the throne, the Jacobites in Paris were working to restore the Stuarts after her death, and to enable them to cloak their designs and also to organize them, they revived the Templar Order, the Charter of Larmenius being forged in support of their claims to continuity with the original Templars by the Abbé Bonani in 1705. That there was in fact any semblance of continuity Mr. Land does not for a moment believe. Alternatively the Charter was forged in 1740 in support of the then newly invented Masonic Templar degrees, but the question as to which date is correct is not material here.

However, the failure of the 1715 rendered this scheme useless and it was realized that the Society was organized on wrong lines which would have no appeal in England. In 1705 Ramsay, to whom Mr. Land attaches enormous importance, was a Protestant and Hanoverian. In 1717 Freemasonry in London came into being as an organized institution. Before that date the author, following Findel, considers that neither in Scotland nor in England were there any Lodges sufficiently organized to suit the purpose of the Jacobites in Paris. There was no *Free* Masonry in Scotland before Desaguliers' visit to Edinburgh in 1721.

But the attempt to capture the new Grand Lodge in the interests of the Jacobite cause also failed. The next step was to develop a system of higher degrees which might be superimposed on Masonry and act as a filter to bring together all Jacobite sympathisers, of whom in the Craft in England and Scotland there were plenty, while at Paris itself there were all the Jacobite refugees. Ramsay was by this time an ardent Jacobite and an active agent for the cause: the story that he was acting as tutor to the princes at Rome was all a blind; the Young Pretender, at this time three and a half years old, needed no tutor. Scots and Irish degrees date from about 1730 in all four countries, but in Paris the refugees developed them purely as a Jacobite move, for the plans for the 1745 were already maturing. The most conspicuous, and also the earliest, of these Jacobite degrees was the Scotch Knights of St. Andrew, and this was an imitation of the ancient Order of the Thistle, or of St. Andrew, which in one variant, has unmistakeable reference to Charles I. In Mr. Land's

opinion, its invention may be dated many years prior to 1736, the date usually accepted.

The next incident was Ramsay's Oration which Mr. Land takes it for granted was actually delivered. It was inspired from the Vatican, its object being to win over the English Craft to the new system and therefore to the Jacobite Cause. The Craft were invited to substitute for their theistic creed an acknowledgment of a descent from the Knightly Orders, and a specifically Christian teaching, and so to bring themselves back under the wing of the Church. But the attempt was at once seen to be a failure and the wording of Anderson's First Charge of 1738 is no accident but is the deliberate reply of the Grand Lodge of England, "a challenge to the Church in the name of an older and more perfect catholicity." (Vol. I., p. 214.) The Pope thereupon gave up all attempts to turn the Craft to his own uses and condemned it in the Bull *In Eminenti*, promulgated on 24th April, 1738. Anderson's text had been approved by Grand Lodge in the previous January, and the closeness of the dates emphasizes the perfection of the Jacobite system of intelligence. For his new vehicle Ramsay disavowed the Knights of St. Andrew, and selected the Order of Jerusalem and Knights of Malta, an Order under the protection of the Pope; the new degrees, therefore, now emphasized the Templar title as being more likely to have an appeal in England and Scotland. Further, a new degree of vengeance, a specifically Jacobite degree, was devised and superimposed on the Elu, and the black and white of its eagle preserve the Templar colours.

It is in 1743, on the authority of Von Hund, that we arrive at a definite Templar-Malta degree. It is a fusion of (a) the Ecossais, Petit-Elu, Knights of St. Andrew and Kadosh; (b) the Ordre du Temple of 1705, and (c) an infiltration from the actual Knights of Malta. Mr. Land argues that Masons may well have gone to Malta and become Knights, and that genuine Knights of Malta might accordingly have come, as masons, into the new Knightly degrees and in them conferred the knightly accolade. According to the Statutes a single Knight could at any time confer Knighthood. Accordingly and therefore, the Templar-Malta Order of 1743, while undoubtedly a Masonic body, was a true Order of Knighthood, deriving from actual Knights of Malta, and thus the knights of every Order emanating from it are the lineal descendants of the actual Crusaders.

The author at this point discusses Von Hund and the Strict Observance at some length, Mackey's statement made originally in 1887, that it is well settled that Von Hund was initiated as a K.T. in 1743, being accepted, and quite unfairly attributed to the late Bro. Hawkins, in whose edition of Mackey of 1913 it simply reappears. And we now begin to see where all this edifice of hypothesis and assertion is tending. But Mr. Land obviously still has a difficult fence to negotiate; he has to turn his Jesuit, Jacobite Templar-Malta Knight of 1743 into a Black Knight of the Encampment at Glasgow in 1843 who had to be a Protestant, and who swore never to assist a Roman Catholic, not to marry one, not to send his children to a R.C. school, and all the rest of it. This is how the difficulty is overcome.

The 1745 was a failure, and the Jesuits' sole concern then became to discredit the Fraternity in which they were so grievously disappointed. They therefore deliberately introduced a multiplicity of degrees and confused the whole fabric. In Protestant countries they sought to effect this through the Strict Observance, while in Sweden they utilized Rosicrucianism. The Malta degree was brought to Ireland in 1743 by the "wild geese." But after the failure of the rebellion it went out of favour, so it was remodelled at Fethard in 1749. This is what is implied by the couplet:—

This institution, ancient in its kind,
At Fethard first was polished and refined;

which occurs in the 1782 *Alhiman Rezon*. It means that the Jesuitical and Jacobite Order was now, to make it acceptable to the Craft, made Protestant and purified from its Jacobite taint. (I., 260.) In its new form the degree

flourished and before 1779 there was an Irish Grand Encampment, from which are derived the Faith & Fidelity, Mount Calvary, and, no doubt, the Baldwin Encampments in England. By the last quarter of the eighteenth century the position was that, on the Continent, there was a Templar system from which the Malta element had been eliminated, since real Knights of Malta still existed, while in this country the Malta element was more emphasized. Mr. Land also speaks of bodies here and there with no Masonic connection, but of these he has no details.

In 1797 the Loyal Black Men's Association was formed among the Orange Lodges of Northern Ireland, as already described, and this was neither more nor less than a bodily transfer of the Templar-Malta system in Ireland to the Orange Order.

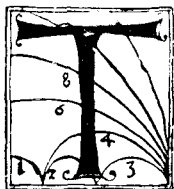
That the first Orange Lodges were founded on Masonic lines and included many Masons is well-known. There is more in it than that, however. There was a political Blue and Orange Society in Chester in 1728, and in 1730 the Lord Lieutenant introduced into Ireland the wearing of blue and orange ribbons as evidence of an anti-Jacobite political attitude. The Grand Lodge of Ireland in 1731 issued warrants with a seal on light blue and orange ribbon. Bro. Heron Lepper, to whom I am indebted for this information, further informs me that there was a Lodge, named the Orange Lodge, in Cork in 1759, and more than half-a-dozen in Ulster, dating from 1755 onwards. The Orangemen of 1795, therefore, not merely pirated our ritual and other customs, but they adopted the very colours and name itself from Masonic sources.

To prove his claim that the Templar-Malta system affiliated itself bodily to the Orange Association in 1797 Mr. Land would need in the first place to give us details of the individuals concerned in the transaction, and in the second to show that Irish Masonic Malta degrees now ceased to exist. This last he naturally cannot do. Even if his case were that there was a schism and a secession of part of the Masonic K.M. it would need to be supported by evidence as to the individuals concerned. But of this there is not a particle. He brushes aside the obvious explanation, which is that, the Orange Lodges having in the first instance pirated Craft Masonry, a section of them proceeded to imitate the knightly degrees. And as already observed, he has no warrant for describing the first Royal Black Association as a Knighthood of Malta. That name was first adopted in Scotland, and he himself suggests that this was perhaps due to some lingering tradition of the Torpichen Priory. It is not necessary to deal with his theories in any greater detail. The work is really a rather pathetic monument of immense industry, reading and enthusiasm, misapplied for want of just a little more critical faculty, or rather because the author's determination to prove the members of his Canadian Benefit Society to be true Knights of Malta has led him to frame his theories first and then select and interpret his facts and his references. But Masonic history itself has too often been constructed on these very lines.

February, 1929.

L.V.

NOTES AND QUERIES.



THOMAS ALLEN'S HOUSE. Bywater's "L. Dermott," p. 26.—A search made by the writer in the Registry of Deeds Office, Dublin, for the sale or lease of any property in the name of Thos. Allen has brought to light the following:—

Memorial Registered 8th March, 1750 of Lease of 19 December 1746 by Thomas Allen of High Street, Dublin, Shoemaker, to Barnaby Tighe of same, Merchant, for 15 years at £16 rent.

"part of the shop and the little back room behind it and the front room over the shop, all in possession of lessor Thos. Allen, with liberty to build a staircase to the front room over the shop in Thos. Allen's room behind the shop in High Street, Dublin, beside Thos. Beaumont's house."

Witnesses. Pat. Allen, Carpenter, Henry White and Wm. Hannington, all of Dublin. Memorial signed by Tighe.

(Vol. 144, p. 397. No. 97985.)

In the search the Index of Grantors from 1730-1758 was examined, and the only other Thomas Allen of Dublin found anywhere was Thos. Allen, Carpenter, whose marriage on 8th August 1730 appears in the Register of Marriages in St. Bride's Parish, Dublin (p. 138), and in the Dublin Grants Index for 1776. Grant of Administration is entered for:—

Thomas Allen of Dublin Carpenter, deceased. Intestate.

This would apparently leave the Thomas Allen of High Street as the premises where "the good Lodge 26" sat in 1746 when L. Dermott was installed W.M. The "front room over the Shop" may have been the Lodge-room, and "to build a staircase" of the 1746 lease looks remarkably like the taking over by another body of Masons of premises formerly used as such, the front room formerly being reached, doubtless, by an ordinary ladder, which the grantees proposed to make more suitable by means of a staircase.

A Thomas Allen was married to Elizabeth Smith in St. Bride's Parish, Dublin, on the 27th December, 1715, also (with the Thos. Allen Carpenter, referred to above), the only person of the name found in the Marriage Registers searched.

(Register of Marriages St. Bride's Parish Dublin, p. 132.)

W. JENKINSON.

Bro. James Laurie and his Song.—I have just received Part I. of Volume xl. of the *Transactions*, and have read with keen interest the paper on Masonic Song and Verse by Brother H. Poole. On pages 15 and 16 there are references to the song, written in 1758, by Brother James Laurie, of the Lodge of Alloa No. 69. I must apologise for adverting to this subject so long after the actual discussion, but the arrival of the *Transactions* was my first intimation, and I write you, only because I think I can add to the knowledge of the members on this matter.

Firstly, for those members who are not conversant with the schisms which rent the Kirk in Scotland, the Secession Kirk was formed by a small party, who in 1733 broke away from the Established Church as a protest against a statute of Queen Anne in 1712 restoring patronage. Its adherents held very rigid views.

The Act of the Associate Synod of the Secession Kirk concerning the Mason-Oath, dated Edinburgh 25th August 1757, first published in the *Scots Magazine* for August, 1757, required seceding Kirk Sessions to interrogate such of their congregation as have suspicion of being involved in the Mason-Oath, and who upon their acknowledging or refusing to answer shall be certified under Scandal, debarred from Sealing Ordinances and subjected to higher censure as there should appear cause. The Established Church was not involved.

The promulgation of this Act provoked a speedy reply. *An Impartial Examination of the Act of the Associate Synod against Freemasons*, dated Alloa 25th October, 1757, appeared in the *Edinburgh Magazine* for October, 1757. In powerful and scholarly language, the writer castigates members of the Synod for hypocritical sanctity and bigot zeal, defends the oath of fidelity as one of the necessary hinges of government adopted by every civil state and branch of administration, by magistrates and Courts of Justice. It was signed "A Freemason."

This *Impartial Examination* was reprinted in the *Freemasons Pocket Companion and History* in 1761. Therein the initials "R. A. M. T. L." were appended. There can be no doubt that these stand for Robert Auld, Master Thistle Lodge. The "Advertisement" at the beginning of this Pocket Companion states that the Master of the Thistle Lodge assisted in its compilation. The publishers were Ruddiman Auld & Co., Edinburgh. Whether Robert Auld was a member of this firm cannot be said, but he had some connection. The Thistle Lodge No. 60, Edinburgh, is now dormant.

It remains to be explained how this *Impartial Examination* came to be dated from Alloa. Alloa on the River Forth, in the County of Clackmannan, was at that time a very busy seaport, and held an important post of Customs and Excise Officers, where Brother James Laurie, Author of the Song, was Collector. There is undoubted evidence that Brother Robert Auld resided in Alloa for some months in 1757. He is particularly mentioned in the Minutes of the Lodge of Alloa as one of the deputation from the Grand Lodge of Scotland, which erected the Lodge of Alloa No. 69 on 31st December, 1757. It is probable that he met Brother Laurie in the Depute Lodge of Stirling Ancient No. 30, which met occasionally in Alloa prior to the erection of the Alloa Lodge, or perhaps they met at the Customs in the course of business. In any case, there is record of visits to the Thistle Lodge in Edinburgh by Laurie and to the Alloa Lodge by Auld. They must have discussed this Act of the Associate Synod, and this would account for the influence on Laurie's Song of six verses of which the fifth reads:—

"What tho' some of late, by their Spleen, plainly shew
They fain would divide what they gladly would know,
Let every true brother these vermin despise,
And the Ancient Grand Secrets keep back from their eyes."

Laurie was Senior Warden of the Lodge of Alloa in 1758, and became Master in 1759.

JAMES W. SAUNDERS.

A Craftsman of 1546.—In a book on "Abbeys" by M. R. James, Litt.D., F.S.A., F.B.A., Provost of Eton (published 1926 by the Great Western Railway) reference is made to Speculative Masonry in a way which entitles the passage quoted to be classified with the phrase in the Cooke MS. and with Lord Bacon's statement set forth in Gould's *History of Freemasonry*, vol. ii., p. 247, and the other instances there cited,

Dr. James, in dealing with Much Wenlock Abbey, at page 101 quotes from a species of register kept by Thomas Butler, Vicar of Wenlock from 1524 to about 1562. The original register was destroyed in a fire in 1859, but extracts had been made from it by Dr. Cranage, whose paper appears in *Archæologia* (vol. 72):—

“ 1546. Sir William Corvehill, whoo was excellently and singularly experte in dyverse of the VII. liberal sciences an especially in geometre, not greatly by speculation, but by experience; and few or non of handye crafte but that he had a very good insight in them, as the making of organs, of a clocke an chimes, an in kerving, in masonrie, and weving of silke, an in peynting; and noe instrument of musike beyng but that he coulde mende it, and many gud ghiftes the man had, and a very pacient man, and full honeste in his conversacion and lyving; borne here in this borowe of Moche Wenlok and sometyme moncke, in the monastri of St. Mylburge here . . . All this contrey hath a great losse of the death of the said Sir William Corvehill, for he was a gud Bell founder and a maker of the frame for bells.”

W.J.W.

Henry Yevele, Stephen Lote, Walter Walton, &c.—There have been several articles written on the first of the three Masons named above. This note emphasizes their association and records some additional information. In Bro. Wonnacott's paper, “Henry Yevele the King's Master Mason” (*A.Q.C.* xxi., 244, &c.), at p. 249 reference is made to Yevele's exemption from jury service, &c., “on account of his great age.” The same paper quotes a contract entered into by Henry Yevele and Stephen Lote for the erection of the Tomb of Richard II. and his deceased Queen in Westminster Abbey. This Contract is dated 1st April (18 Rich. II.) 1395.

The original is at the Record Office Exchequer Accounts Bundle 473 No. 7, together with the deed by the Coppersmiths for executing the metal work of the Tomb. These deeds have their original seals annexed. I have inspected them. There are eight seals on the metal workers deed, two for the workers and six for their sureties. Apparently no sureties were required for our Brethren Yevele and Lote. The seal of Yevele consists of a device of an inner circle with twelve small circles surrounding it. In the inner circle is a rayed star something like a starfish with six rays. The seal of Stephen Lote bears a monogram with his initials interlaced in elegant capital letters.

(It may be mentioned in passing that the second of the seals on the metal workers deed consists of two interlaced triangles with what seems to be the full length figure of a man in the central space.)

In the same Bundle 473 No. 10 is a document “Particulars of the account of Henry Yevele and Stephen Lote for a marble tomb for the King and Queen.”

Bro. Wonnacott's paper quotes Yevele's will from the Hustings Roll. (The full records of the Will and a Codicil are in the Probate Registry Somerset House Register Courtney of Commissary Court of London, fols. 453-5.)

This shows that the aforesaid Stephen Lote was one of his Executors (page 253).

This Stephen Lote must have been a Mason of very high standing. He died in 1417. His Will, dated 31st October, 1417, was proved in the Prerogative Court of Canterbury on 10th February, 1417 (that is in the following February according to the Calendar then used). See Register Marche, folio 40. He asked to be buried in the great Cemetery of St. Paul's Cathedral near the great Cross where the body of his wife Alice rested. He gave to Walter Walton for four years the sum of 13^s/4^d, which I gather was to be paid out of rents arising from shops (schopis) belonging to the testator in the said Cemetery. He also

appointed the said Walter Walton and Thomas Mapulton as his Executors and Residuary legatees, charging them to see to his interment and to use the gift for the benefit of his soul. There was also a Codicil dated 12th December, 1417, and that was made at Portsmouth. In the Will he was described as "Civis et Mason London," and in the Codicil as "Magister Stephanus Loot Magister principalis ac Custos Cementar." (It seems that Walter Walton renounced Probate.)

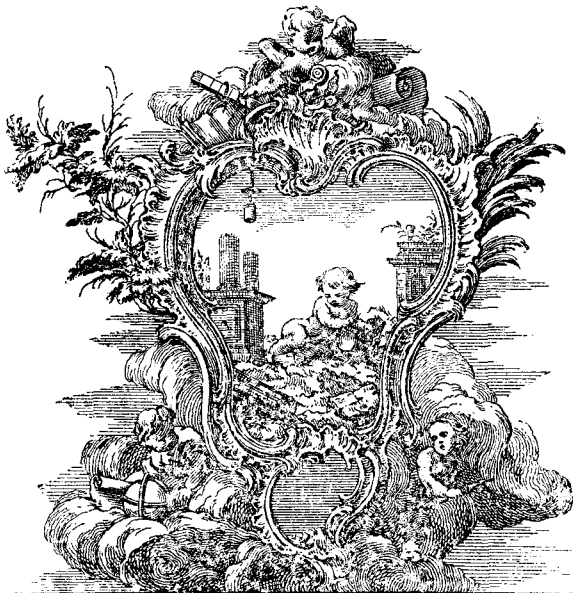
Concerning the said Walter Walton he must be the same person as the Watkin Waldon the Warden of Henry Yevele named in the Contract for the reparation of Westminster Hall. (See Bro. Wonnacott's paper, p. 251.) I have referred to the original deed and found (as I expected) that the name is therein written Walton, not Waldon as in Rymer's *Federa* (quoted by Bro. Wonnacott, page 251). Watkin means "little Wat," that is to say, "Walter."

His Will is to be printed as part of my paper read in the Lodge and entitled "Archbishop Becket and the Masons' Company of London."

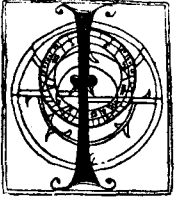
Thus we have three Master Masons linked together, and to these may be added a fourth, for Thomas Mapulton, who proved Lote's Will, is almost certainly the same person as the Thomas Mapelton of London, Mason, who was on 6th June, 1421, appointed by Henry V. to the office of disposer of the King's works of Masonry at Westminster and the Tower of London.

8th September, 1928.

W. J. WILLIAMS.



OBITUARY.



It is with much regret we have to record the death of the following Brethren:—

Gerald Collins Ashman, of Cathcart, S. Africa, in 1927. Our Brother was a member of the Frontier Lodge No. 2092. He was elected to membership of our Correspondence Circle in January, 1920.

James Batty, of Argentine, on the 29th July, 1927. Bro. Batty was a P.M. of Albion Lodge No. 3196, and a member of the Silver River Chapter No. 2329. He joined our Correspondence Circle in October, 1922.

George J. Bennett, of Toronto, on 15th September, 1927. Our Brother held the rank of P.Dis.Dep't.G.M., and was Grand Scribe E. He was a Life member of our Correspondence Circle, which he joined in June, 1911.

Charles Frederick Brindley, of Worksop, in July, 1927. Bro. Brindley was a P.M. of the White Rose of York Lodge No. 2491, and had been a member of our Correspondence Circle since May, 1898.

Thomas Whitemore Chant, of Watford, on 10th August, 1927. Our Brother held the rank of Past Assistant Grand Director of Ceremonies in the Craft and Royal Arch. He was elected to membership of our Correspondence Circle in June, 1896.

Frederick Holmes Doughty, of Leicester, in July, 1927, at the age of sixty-three years. Bro. Doughty held the rank of Past Assistant Grand Director of Ceremonies and that of Past Grand Standard Bearer, in Grand Chapter. He joined our Correspondence Circle in October, 1915.

Rev. **G. Herbert Frewer**, of St. Leonards-on-Sea, in 1927. Our Brother held the rank of P.Pr.G.W., and P.Pr.G.J., for Northants. & Hunts. He had been a member of our Correspondence Circle since January, 1905.

Arthur G. M. Gillott, of San Jose, Costa Rica, on 25th September, 1927. Bro. Gillott was Rep.G.L.L., England and New Jersey, and had held office as Grand Master. He was admitted to membership of our Correspondence Circle in November, 1901, and for many years acted as our Local Secretary for Costa Rica.

Herbert William Greenland, of Syracuse, N.Y., on 27th October, 1927, at the age of seventy-four years. Our Brother was P.Dis.Dep.G.M., and Rep.G.Chap, Nebraska. He was elected to membership of our Correspondence Circle in March, 1910.

George Holloway, of Hereford, on 17th August, 1927, in his seventy-second year. Bro. Holloway held the rank of Past Grand Standard Bearer, and Past Assistant Grand Director of Ceremonies in Grand Chapter. He was a Life member of our Correspondence Circle, which he joined in October, 1918.

Emmett Howard, of Quincy, Ill., U.S.A., on 4th July, 1927. Our Brother was Dis.Dep.G.M., and P.H.P., of Chapter No. 5. He had been a member of our Correspondence Circle since May, 1909.

Camille Isler, of London, S.E., on 20th September, 1927. Bro. Isler held London Rank and was a P.M. of Islington Lodge No. 1471. He joined our Correspondence Circle in October, 1897.

John Meiggs Keith, of San Jose, Costa Rica, on 13th October, 1927, at the age of sixty-two years. Bro. Keith was Rep.G.L., New York, and held the rank of Past Grand Master. He was elected to membership of our Correspondence Circle in November, 1901.

Herbert King, of Rhos-on-Sea, on 17th August, 1927, at the age of sixty-five years. Our Brother held the office of Pr.A.G.Sec., and had been a member of our Correspondence Circle since March, 1901.

Martin Laverick, of Sunderland, on 12th August, 1927. Bro. Laverick held the office of Pr.G.Treas., and was elected to membership of our Correspondence Circle in October, 1920.

Henry Lovegrove, of Beckenham, on 3rd October, 1927. Our Brother held the rank of Past Grand Superintendent of Works, and Past Grand Standard Bearer in Grand Chapter. Bro. Lovegrove was one of the early members of our Correspondence Circle, which he joined in November, 1887.

Adam Muir Mackay, of Edinburgh, on 26th November, 1927. Bro. Mackay was a P.M. of Lodge No. 36, and P.Pr.G.Sc.N. for Roxburgh, Berwick and Peebles. He joined our Correspondence Circle in October, 1907.

James M. Meek, of Redcar, Yorks., on 23rd October, 1927. Our Brother held the office of P.Pr.G.R., Durham, and had been a member of our Correspondence Circle since October, 1898.

William Davison Oliver, of Newcastle-upon-Tyne, on 7th July, 1927. Bro. Oliver held the rank of P.Pr.G.R., and P.Pr.G.J. He was elected a member of our Correspondence Circle in November, 1920.

Arnold McTurk Spencer, J.P., of Sheffield, in July, 1927. Our Brother held the rank of P.Pr.G.D., and was P.Z. of Phoenix Chapter No. 904. He joined our Correspondence Circle in October, 1921.

Douglas Swanston, A.L.A.A., of Newcastle-upon-Tyne, on 5th July, 1927. Bro. Swanston was P.M. of De Loraine Lodge No. 5541, and P.So. of the Chapter attached thereto. He was elected to membership of our Correspondence Circle in March, 1926.

ST. JOHN'S CARD.



THE following were elected to the Correspondence Circle during the year 1927:—

LODGES, CHAPTERS, etc.:—Grand Lodge of Colorado, Denver, Colo., U.S.A.; District Grand Lodge of South Africa, Eastern Div., Port Elizabeth, S. Africa; Lodge Kedah No. 3830, Kedah, F.M.S.; Lodge Star & Thistle No. 509 (S.C.), Valparaiso, Chile; Lodge Malmöhus, Malmö, Sweden; Heretaunga Lodge No. 73 (N.Z.C.), Hastings, New Zealand; Research Lodge of Wellington No. 194 (N.Z.C.), Wellington, New Zealand; Woolwich Polytechnic (No. 3578) Lodge of Instruction No. 2, London, S.E.; Masonic Library of Evanston, Ill., U.S.A.; Maymyo Conclave No. 43, Maymyo, Burma; Society of the Saints John, Newark, N.J., U.S.A.

BRETHREN:—Dr. William Clement Achard, of Zurich, Switzerland. Modestia cum Libertate; John William Adderley, of Buenos Aires. S.D. 4682, 617; Edgar Stanley Adhemar, of Delhi, India. Sec. 459, 459; James Seymour Allen, of Sheffield. P.Pr.Dep.G.D.C., P.Pr.G.J.; Arthur Steane Baker, of Berkhamsted, Herts. P.M. 504, P.Z. 504; Tom Barber of Sheffield. J.W. 2263; Alexander Barlass, of Dargaville, New Zealand. P.M. 203 (N.Z.C.); Henry Marshall Barnes, of Ipswich. P.Pr.G.W., P.Pr.A.So.; Victor Ernest Kenworthy Beckett, of London, S.E. 206; Fred William Albert Bennett, of Oxford. P.Pr.G.R.; Reginald Barron Haines Betty, of Bloemfontein, S. Africa. S.W. 1022, So. 1022; William Bingham, of Rotherham, Yorks. 904, 904; Rev. Dudley Gibson Bishop, M.A., of Beaconsfield, Bucks. 1330; Reynold E. Blight, of Los Angeles, Cal., U.S.A. 358, 98; Edward Arthur Henry Blunt, C.I.E., O.B.E., of Allahabad, India. P.Dis.G.D., P.Dis.A.G.D.C., Bengal; Archibald Robert Boulton, of London, E.C. P.M. 2852, H. 3016; Stephen John Bowers, of Wealdstone. S.W. 4186, 1793; Joseph James Bowley, of Oxford. 1515; Burrard Brailsford, of London, N. J.W. 4023, 3112; Dr. Fritz Brandenburg, of Winterthur, Switzerland. Grand Master, Alpina; Joseph Henry Draper Brearley, of Melbourne. 300, 411; Ernest Roberts Brown, of Melbourne. 358, 66; John Wesley Brown, of Middlesbrough. P.M. 1848, P.So. 1848; Lieut.-Commdr. Reginald Harry Bunyard, R.N., of Southsea, Hants. 1341, 349; Horace William Burden, of Carshalton, Surrey. 410; William Thomas Calderwood, of Whitley Bay. 4852, 2821; J. H. Chalmers, of Malta. P.A.G.So.; Hillary Francis Champion, of Bloemfontein, S. Africa. 392 (I.C.), 1022 (E.C.); Raymond Everard Champion, Bloemfontein, S. Africa. 392 (I.C.), 1022 (E.C.); James Howard Clark, of London, E.C. W.M. 3444, 2696; Leonard Clegg, of Ladybrand, S. Africa. 3035; William Stevenson Cochran, of Glasgow. Pr.G.Sec.; Peter Stevenson Cochran, of Edmonton, Queensland. P.M. 257, 59; Sir John Coode-Adams, of London, W. Past Grand Deacon, Past Grand Sojourner; William L. Cort, of New Haven, Conn., U.S.A.; Cuthbert Machell Cox, of Berkhamsted, Herts. 504, 504; James Shum Cox, M.A., of Bristol. 3663; Charles William Cramer, of Morgantown, W. Virginia, U.S.A. 4, 30; Robert John Cranston, of Caledonia, Ontario. P.M. 62, 20; Arthur Herbert Crouch, of London, S.W. P.M. 2738, P.Z. 2738; Colin Harold Crump, M.D., of Dargaville, New Zealand. P.Dis.G.S.B.; Henry Daniel, of Montevideo. P.M. 3389, P.Z. 876; W. Davie, of London, W.C. P.M. 1269; Allen Davis, of Wembley, Middx. 3774, 3774; Louis William Deane, of Bloemfontein, S. Africa. P.Dis.G.W., P.Dis.G.Sc.N.; John Percy Denman, of London, W.

Treas. 3307; David Dick, L.D.S., of Stirling. Pr.G.M.Dep.; Robert Alexander Dix, of Singapore. J.D., 1152, P.So. 1152; Baden Powell Drew, of Durban. Natal. 1192, 738; William Fraser Duncan, of Rio de Janeiro, Brazil. P.M. 424 (S.C.), 89 (S.C.); Alfred Durnford, of London, W.C. 861; William James Ellender, of East London, S. Africa. 3179; Horace Victor Ellis, of London, W. J.W. 228; Nathaniel Solomon Ellis, of Hong Kong, 2013, 2013; Richard Henry Evans, of Pwllheli, N. Wales. 1509, 1509; Charles William Floriday, of Oxford. S.W. 340, 340; Louk Choon Fong, of Rangoon. D.C. 832, 832; Andrew Norman Friedman, of New Haven, Conn., U.S.A. 125; Joseph Frost, of Berkhamsted, Herts. P.M. 504, P.Z. 504; Edward William Gaskin, of London, N. P.M. 410; Henry Burnet Gibson, of Buenos Aires. P.M. 3706, P.Z. 3706; William Burnham Gore, of Westbank, B.C., Canada. S.D. 83, 17; George Alfred Gregory, of Bloemfontein, S. Africa. 1022; Frederick Howard Gundry, of East Griqualand, S. Africa. S.D. 2299, P.So. 2130; William Hagul, of Swinton, Yorks. 296; Irving Vincent Hall, M.A., of Bristol. 3992; John Ernest Hallmark, of Llandudno. P.M. 755, Pr.G.Sc.E.; Axel Svend Aage Hansen, of St. Thomas, V.I., U.S.A. P.M. 356; Hugh Harris, of Buenos Aires. 2329; Bryan William Hartigan, of Waco, Texas, U.S.A. 1224; George Henry Hector, of Birmingham. I.G. 3914; William Lewis Henning, of State College, Pa., U.S.A., 478 (Ohio C.), 188 (Ohio C.); John Hewat, of Glasgow. P.M. 27, P.Z. 50; Charles Harmon Hill, of Bloemfontein, S. Africa. 392 (I.C.), 1022 (E.C.); Edward Bethell Holmes, of London, N. P.M. 2859, 1662; D. G. Holmes, of London, E. 2742; Herbert William Frank Hooker, of Canterbury. 31; W. J. A. E. Horne, of Johannesburg, S. Africa. 2313, 2313; Ernest Howard, of Plymouth. P.M. 2649, P.Z. 2649; Frank Henry Howe, of Columbus, Ohio, U.S.A. P.M. 617; Fred M. H. Jackson, of Oneonta, N.Y., U.S.A. 466, 277; Nathan Abraham Jacobson, of Ermelo, S. Africa. 2691, 2691; Frank Eric Jaenicke, of Luseland, Sask., Canada. P.M. 105, P.G.Stew.; Percival George Jeffery, of Eccles. P.Pr.G.W.; Alfred William Henry Jones, of London, W. P.M. 1828, 2696; Daniel Thomas Jones, of Wootton under Edge. W.M. 855, 702; John Kaiser, of Marietta, Ohio, U.S.A. P.M. 1, 1; Orville Sidney Kean, of St. Thomas, V.I., U.S.A. W.M. 356; Horace Burdock Kennard, of Thorpe Bay. J.W. 2530, P.So. 2530; Francis Stocker King, of Cheyenne, Wy., U.S.A. Past Grand Master, P.K. 1; George King, of Oxford. 340; Casimir Komierowski, of London, W.C. 3707; Jorge Alfredo Lanzarotti, of Rancagua, Chile. 56; Francis Arthur Layton, of Limassol, Cyprus. S.W. 2277, 2277; Alfred Peach Leonard, of Sheffield. 3849; Arthur Victor Levinson, of London, N.W. 811; Otto Edward Godfred Loll, of Dunedin, New Zealand. Sec. 942, Sc.N. 942; Hugh Ashley Longbotham, Worksop, Notts. 296; Fredrick Lionel Keith Loxley, of Oxford. 340, 340; William Alfred Thomas Machin, of Bloemfontein, S. Africa. P.Dep.Dis.G.D.C., Dis.G.So.; Alexander McKnight, of London, S.E. 3578, 700; Sidney Leonard Vikerman Mainprise, M.A., F.G.S., of Yenangyaung, Burma. S.W. 4374; Raymond Claude Mortlake Mann, of London, N.W. 1602; John Hamilton Marchmont, of New York City. 21, 2; Leonard Augustus Margetts, of London, S.W. 3661, 975; William S. Mason, of Evanston, Ill., U.S.A. 524; Thomas James May, of Wallsend, N.S.W. P.M. 48, P.K. 72; Edwin Herbert Middlebrook, of Leeds. P.Pr.G.R. (Craft & R.A.), W. Yorks.; Maurice Jean Baptiste Montargis, of Hong Kong. S.D. 1026, P.So. 1165; Frederick Morgan, of Buenos Aires. Sec. 3952, Treas. 3641; George William Morton, of Perth, W. Australia. P.M. 11, 3; Laurence Montague Moss, of London, N.W. J.W. 504, 185; William Herbert Moxham, of Melbourne, Victoria. 37, 4; Sweney Munson, of Scammon, Kansas. 115 (Colorado C.); Alan Bertram Napier, of London, S.W. P.Dis.G.W., P.Dis.G.R. (R.A.), Bombay; Frank Archibald Nicolai, of Bloemfontein, S. Africa. 1022; George Franklin Nightingale, of Hong Kong. P.Dis.G.Pt., J. 3666; Wilfrid Ernest Frederic Peake, of London, S.W. P.Pr.G.O., Bristol, P.Z. 4155; Leonard Alfred Wilson Pearce, of Sydney, N.S.W. W.M. 305; Reginald Hugh Pearce, of Keynsham, Somerset. 1833, 41; Edward Stanley Mould Perowne, of London, W.C. 4626; Bomanjee Pestonjee, of Poona, India. P.M. 343 (S.C.),

P.Z. 68 (S.C.); Rev. Albert George Henry Pinhorne, of Ardrossan, Scotland. 0, 1; Henry Drew Piper, of Swindon. 355, 355; James Porter, of Conway. P.G.D., P.A.G.So.; Benjamin Lovell Prime, of London. 865 (N.Y.); James Prior, of Heckmondwike. P.M. 4515, 827; Sherard J. H. Prynn, of London, W. I.G. 1826, 1768; Alfred Regnaud, of London, S.W. 1321, 1321; Frederick Reynolds, of Croydon, Surrey. P.M. 4058, J. 169; Augustus William Richards, of Littlehampton. J.W. 56, Sc.N. 56; Charles Rogers, of Bulawayo, S. Africa. P.M. 851, Sc.E. 566; Thomas Lloyd Roberts, of Bloemfontein, S. Africa. 1022; Arthur Walter Lennox Robertson, of Tokyo. P.M. 1092, J. 1092; James Wilson Saunders, F.L.A.A., of Alloa, Scotland. W.M. 69, Sc.E. 92; Henry Smith See, of Providence R.I., U.S.A. P.M. 4; Raphael Segal, of Frankfort, S. Africa. 109 (D.C.); David Alva Segall, of New York City. 628; Richard Lewin Shawley, of Melbourne, Victoria. P.G.S.B., P.Z. 2; James Henry Shipman, of Ilford. L.R. 1365; Peter Arthur Montgomerie Simpson, of Malta. J.W. 966 (S.C.), Dis.A.G.D.C. (R.A.); William George Simpson, of Belfast. P.Pr.G.I.G., P.D.G.C.S.V., Armagh; William Henry Smee, of Monkseaton. P.M. 24, 24; Adam Clayton Smith, of Trinidad. P.M. 867 (E.C.), P.Z. 314 (S.C.); Dr. Howard Lyon Smith, of Inkberrow, Worcestershire. 301, 2133; Rene van Eibergen Santhagens, of Stellenbosch, S. Africa. W.M. L'Astre de l'Orient; Norman Berridge Spencer, of Auckland, N. Zealand. 1710, 1338; William Francis Stacey, of Eastbourne. S.W. 4006, 916; E. A. Staines, of Kuala Lumpur, F.M.S. S.W. 2225, Treas. 2225; The Hon. Ira Warren Stratton, of Reading, Pa., U.S.A. 62, 152; Lewis Herbert Strouts, of London, S.W. L.R., P.Z. 1524; George William Sturges, of Sydney, N.S.W. 440; Allan James Swallow, M.B., of London, S.W. L.R., P.Z. 2870; Edwin John Syer, of Caterham Valley. P.M. 3134, J. 2095; Arthur Taylor, of Whangarei, N. Zealand. Sec. 1647; Thomas Charles Thorpe, B.Sc., of West Bridgford, Notts. J.W. 3658, 3414; Joseph Harold Toon, of Birmingham. S.D. 587; Alfred Tosio, of London, W. 4518, 3113; William James Trevisick, of Santiago, Chili. 1411; Henry Arthur Trubshaw, of Johannesburg, S. Africa. Dep.Pr.G.M. (I.C.), G.C.H. (I.C.); Louis Tustain, of Wellington, N. Zealand. 262 (N.Z.C.), 41 (N.Z.C.); James Jay Tyler, M.D., of Warren, Ohio, U.S.A. W.M. 3, 66; Charles Francis Tyson, B.A., of London, S.W. W.M. 4328, Sc.N. 1586; Bernardino Benson Van Domselaar, of Buenos Aires. W.M. 617, 617; Edward J. Vass, of Brooklyn, N.Y., U.S.A. Past Grand Sword Bearer, P.H.P. 109; Frederick Feriss Vincent, of Oxford. P.Pr.G.W., P.Pr.G.J.; Arthur Stanley Walker, of Agden, Cheshire. 1387; Henry Thomas Walker, of Bush Hill Park, Middx. J.W. 2824; Ernest Warren, of Wallington, Surrey. J.W. 410; Ernest Harold Warry, of Maryborough, Queensland. P.A.G.M., P.Z. *Duke of Albany*; Harold Victor Hume Watch, of Sydney, N.S.W. W.M. 290; George Edwin Wells, of London, N. P.M. 3673, P.So. 3673; Alfred Weston-Pett, J.P., of Toorak, Victoria. Lodge Golden Fleece; Leslie Richard Wheen, of Shanghai. 570, 570; Henry Willis White, of Spalding. P.Pr.A.G.Pt.; Frederick William Arthur John Wienand, of Bloemfontein, S. Africa. 1022; Llewellyn Harold Wienand, of Bloemfontein, S. Africa. A.Sec. 1022; Balfour Williams, of Bootle, Lancs. J.W. 4274, 4274; Col. Henry Christopher Bruce Wilson, of London, S.W. S.W. 222, 1704; James Amory Wilson, of Glasgow. P.M. 873, 69; Thomas Girdwood Winning, of Edinburgh. Grand Secretary, 89; Gerald Goodhall Wright, of Kew Gardens, Surrey. P.Dis.G.Stew., Bombay; Reginald Wilberforce Mills Wright, of Bath. 41; Robert Catlin Wright, of Portland, Oregon, U.S.A. P.M. 24, 18; Charles Fisher Yates, of London, E. W.M. 4675, 1962; J. Walter Yorke, of Sekondi, W. Africa. P.M. 3851, P.Z. 773; Arthur D. Youman, of New Haven, Conn., U.S.A. 125; Harold Augustus Yoward, of Birmingham. P.M. 3802, 3802; Leonard Louis Zosenheim, of Harrogate. P.Pr.G.D., P.Pr.G.So.

Note.—In the above List Roman numerals refer to Craft Lodges, and those in italics to R.A. Chapters.

Quatuor Coronati Lodge,

NO. 2076, LONDON.



SECRETARY:

W. J. SONGHURST, *F.C.I.S.*, P.G.D.

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